

# The Christian Statesman

Vol. XLIX.

JULY, 1915.

No. 7

## The Outlook

The second Sabbath of September, which is the Day of Prayer for Public Schools, is seen to be of great significance when viewed

**Our Great School System** in connection with the great number of schools and pupils in our public school system.

Figures for 1913 give the total number of pupils in public schools of all kinds in the United States as slightly over 19,000,000. Elementary grades, including kindergarten, primary, and grammar pupils, contain a total of 17,200,000. The secondary grades, embracing high schools, academies, and preparatory departments of higher institutions, comprise about 1,150,000 more. Public universities and colleges had about 80,000 students. Professional schools, normal schools, city evening schools, and a number of other public institutions, are included in the grand total of 19,000,000 mentioned above. These figures relate wholly, it will be observed, to public and not private schools. Reliable figures, of more detail, for 1912, give the total number of pupils enrolled in our public schools as 18,182,937. This is 72 per cent of the total school population. The average daily attendance for 1912 was in round numbers 13,300,000, which was 73 per cent of the total enrollment. The total number of public school teachers was 547,289, and the average monthly salary was slightly in excess of sixty-two dollars. The estimated value of all public property

used for school purposes was about \$1,266,000, 000, and the total amount expended for public schools in 1912 was \$483,000,000. This means five dollars per capita for the whole population, and a cost per capita of average attendance of pupils of \$36.30. Truly such a great institution, involving such a vast outlay for administration and operation, so extensively and minutely distributed over our country, established for the training of our youth in mind and character, and so potent with possibilities for our nation, calls for the observance of a Day of Prayer for Public Schools, and such an occasion demands the careful attention of all who have the welfare of our children and country at heart!



The European war situation still lacks indications of decisive results. The Russians, while achieving, perhaps, a few minor successes in recent days, have been, in a remarkable campaign, disastrously defeated by the Teutonic allies. Italy, having hovered long on the brink of war, has finally plunged in on the side of France and her associates, and is endeavoring to invade Austria. Desire for territory rather than principle drew Italy into the conflict. The vast army of the Allies in the west, apparently far outnumbering the Germans there, is not more than holding its own against them. Though the time for a forward

**The War Situation**



movement seemed to come, no such movement is in progress. Belgium is still tightly in the grip of her German conqueror. England's great resources are counting for comparatively little on the field of battle. Her government has had to be reorganized; and her subservience to the liquor interests, and her lack of patriotism, enthusiasm, and aggressiveness, have rendered her far less of a factor thus far in the conflict on land than might have been expected. Considerable effort has been made to force the Dardanelles, but the problem is apparently yet some distance from solution. The sinking of the Lusitania, with a number of Americans on board, has brought our government into severe criticism of the German government. The German reply was indecisive and unsatisfactory. President Wilson's second note, while direct, was not so positive as the first. While desirous to defend American citizens travelling abroad, and to secure more humane methods of conducting submarine warfare, he will not lead this country into war, or into a position of open antagonism, with Germany, if he can prevent it. Rumors of peace are in the air; yet the whole situation is fraught with great danger. The elements exist that might provoke a still wider conflict.

It is evident that Germany cannot conquer Europe. The forces against her are too numerous and great; her allies are not strong and competent; and the day is long past for her preparedness and aggressiveness to bring victory. But on the other hand the situation is such, for reasons here already mentioned and others, to awaken serious doubt that Europe can overwhelm, or will overwhelm, Germany. The terrible cost and sacrifices

to all concerned and the lack of success, may easily lead to a halt. It is more than possible that this greatest war in the world's history will end in a drawn conflict; and that the real issues at stake will not be settled. There is some reason to fear that the roots of selfishness, envy, and strife will remain in Europe's war-torn and blood-drenched soil, only to spring up and bear bitter fruit at a later day. However, this is no hour for pessimism, discouragement, and unbelief. The realization of this danger on the part of the Christian patriot and the American nation might do much to prevent its occurrence. God is speaking mightily to the world in the present hour. He is saying: "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." He is showing to us the utter insufficiency of anything lower than individual and national Christianity to usher in the day of peace. If this conflict ceases without our learning this lesson, then war may again break out at any time. It is an hour for every Christian to cry mightily to God, and to trust. "Thy kingdom come" should be on every lip. It is an hour for the Church of the living God to proclaim the gospel not only for men, but for man, for society, and the nations of the earth. It is a time for every Christian organization to lift up the Son of man before the nations of the world. It is a time for the American nation to point the way to the Prince of Peace. It is an hour for revealing Jesus as the Governor among the nations; a time to point governments and rulers to his throne, and law, and Word. And if the Church and all Christian patriots would thus pray and speak, the blood of stricken



Europe would not be shed in vain. Amid all the carnage of war the desire for peace is probably greater than ever before in the world. "Never was the will to peace so deep and widespread as now," wrote a Swiss soldier to Mr. F. Herbert Stead. But God's pathway to peace will be found the only one that will lead to the desired goal.



An important declaration of principles opposed to war was adopted at the weekly meeting of the Methodist

Episcopal clergy of this community, on June 14. The declaration, accompanied by a list of specific recommen-

dations, represents, it is said, three months' work by a special committee. It is to be presented to the Pittsburgh Conference in October; and, if approved there, will be submitted by the conference to the General Conference. The declaration adopted is as follows:

Nations exist according to the will of God, as a part of His plan for the government of the world; and their operations, internal and external, are properly subject to the Divine law. It is the duty of the state to preserve domestic order, and to defend its territory and its people against foreign invasion. To accomplish these ends, armed forces of sufficient strength are requisite. Great armaments are not conducive to international peace; armed peace is incipient war. The theory that war is necessary to develop the stamina of men and to secure the progress of the human race is false and shocking. Aggressive war is contrary to good morals, and to the fundamental principles of the Christian religion. The most frequent causes of war are the following: race animosity, the desire to acquire territory, the thirst for national glory, power and dominion, the purpose to collect debts, to avenge insults and injuries, and to maintain national honor, so-called. War, for these

and like causes, is unjustifiable. Controversies between nations should be settled by a competent court of arbitration, whose judgments should be executed by an international police force. When the established government of a nation is overthrown by internal disorders and insurrections, which are beyond its power to suppress and the best interests of the citizens and of foreigners therein are threatened with destruction, it is justifiable and commendable for other nations, acting jointly, to create an armed police force to intervene in the affairs of the disordered nation for the purpose of restoring order and enabling its people to establish an adequate civil government; which being accomplished, the intervention should cease. We pledge ourselves to maintain these principles by all appropriate means.

Many of these ideas are already familiar, but this utterance gathers into compact shape much that is best concerning the nature and causes of war and the way to peace. Its adoption is opportune, and is a mark of progress in this most important sphere. Specially significant is the introductory statement that nations exist according to the will of God, are part of his plan for the government of the world, and that their conduct is properly subject to the divine law. The world will have made a great stride in the direction of permanent peace when men and nations come to understand that nations are God's creation, that civil government is God's moral ordinance, and that the Word of God contains law for the civil as well as for all other human spheres. God said to Abraham: "I will make of thee a great nation." The word "nation" comes from "nascor," to be born; and a nation is a moral personality born in the providence of God, to obey his law, and to perform his purposes. The above thoughtful pronouncement would have



been stronger, in our judgment, had it also asserted that permanent peace will come only when nations as such learn the law of God, adjust themselves to it, and conduct negotiations with other nations on the fundamental principles of righteousness contained in that Word. The organization represented by this journal believed it was uttering an important truth when it said at its annual meeting in last December: "The present awful conflict could never have taken place, had nations as such and their rulers obeyed the law of Jesus Christ. Assurance of peace cannot be secured on any other basis than that of national allegiance to him."

The recommendations that accompanied the declaration are also interesting. Concerning one or two of them there may be some difference of opinion among the friends of peace. The recommendations are:

First—We recommend that a sermon on peace be preached annually in every Methodist pulpit. Second—We recommend that an hour be set apart at every annual conference session for the discussion of international peace. Third—We maintain that the private manufacture of munitions of war is inimical to international peace and such industries should be under control of national government. Fourth—While true patriotism has a proper place in public education it should be in accord with Christian principles which are essentially opposed to the spirit of militarism, race prejudice, conquest and revenge. Fifth—We protest against the introduction of military training into our schools and colleges.



Will England and France succeed in forcing their way through the Dardanelles, and will Constantinople become a centre of Christian civilization? Will Russia for a time be paralyzed by her re-

cent crushing defeat, or will she rally again her huge forces for a successful invasion of Austria? Will Germany's submarine warfare attain the end desired? Will Lord Kitchener soon help to inaugurate a much more vigorous campaign in France? Will the Germans be driven from French soil, or will they remain there till terms of peace are agreed upon? Will Belgium be restored to her former autonomy? Will Servia achieve complete independence? Will Austria be dismembered? Will the Turk be driven from Europe? Will Italy enter the war? We often asked ourselves this question in past months. Now that she has begun hostilities, will she successfully penetrate Austria? Will she be the deciding factor in the struggle? Is there danger that our own American nation will be drawn into the strife? What will be the effect of this war on Europe, on the destinies of the whole world, on the future of the kingdom of God? "Watchman, what of the night?" Such questions as these are presenting themselves to every international student, and to every lover of the kingdom of Christ. We look ahead and are perplexed. Anxious forebodings fill our hearts. We cannot forecast the years. We do well to look up, as well as around us. We know not the future, but like John we can see a door opened in heaven. We can see in the midst of the throne a Lamb, as it had been slain, who has received power, and riches, and wisdom, and might, and honor. He is on the throne. He is King of kings and Lord of lords. He guides the nations. The government of this world is on his shoulders; not on ours, not on the shoulders of European potentates. Of the increase of his government and peace there



shall be no end. He shall not fail nor be discouraged till he has set judgment in the earth. It is the pierced hand that guides the world. His people and kingdom are safe. Peace will come in his own good time.



Reference has been made more than once heretofore in these columns to the disturbed condition of affairs in connection with the University of Utah. This is a matter which concerns not merely the State of Utah but

also the country at large. Four non-Mormon professors, it will be recalled, were dismissed, and one other demoted. A bishop of the Mormon church was to succeed the demoted professor, who had been head of the English department for over twenty years. Widespread and deepseated dissatisfaction has been the result. Following the refusal of the Board of Regents for an investigation, fourteen members of the faculty resigned. This number afterwards increased to seventeen, ostensibly for the same reason. The matter has been of such general significance that it has been taken up by the committee of inquiry of the American Association of University Professors. This committee has announced a preliminary summary of its findings, but is unable to publish its complete report. The delay is due to the fact that certain friends of the university desire to present evidence in support of the charge that one of the recently dismissed professors had worked against the administration. Although repeated efforts have heretofore been made unsuccessfully to elicit this evidence, the committee is unwilling to reach a decision on this

point till every reasonable opportunity has been given for the production of testimony. Pending a decision upon this and one other matter, the committee states briefly the conclusions already reached. The report of the committee is decidedly unfavorable on the whole to the management of the university. It commends certain radical changes that have been adopted by the board, since the resignations of the professors, in respect to provision for consultation between faculty and trustees. For the charge that sectarian religious influence, presumably that of the Mormon church, has been connected with this episode, some circumstantial evidence was laid before the investigating committee, but the committee did not feel that this evidence was sufficient to enable it to judge of the motives of the president and board of trustees. However the committee in a previous part of the report said: "The committee finds evidence that under the present administration of the university there has existed a tendency to repress legitimate utterances (on the part of both faculty and students) upon religious, political or economic questions, when such utterances were thought likely to arouse the disapproval of influential persons or organizations, and thus to affect unfavorably the amount of the university's appropriations. The conditions resulting from this tendency seem to the committee extremely unwholesome. The committee does not find evidence, however, that this policy has led to the dismissal of any professor."

One of the gravest and most regrettable features of the present crisis, in the opinion of the committee, is the attitude of the board towards petitions for investigation; the board rejecting



these petitions, giving as its grounds for doing so that it alone is responsible for the management of the university; that it has no doubt as to the propriety of its past action and of its motives and those of the president; and that it cannot therefore permit its action to be influenced by protests coming from others. At the close of the report we hear the committee saying that it gathers that the attitude taken by the board has aroused on the part of a large section of the local public, including a majority of the alumni and of the students, a degree of suspicion and even hostility which must be a continuing detriment to the university's efficiency.



Much evidence can be found as to intensity of feeling prevailing in Utah at present in connection with this episode in university affairs. A banquet was given on May 28 at the Newhouse hotel in Salt

#### Other Voices

Lake City in honor of the professors who were removed and those who resigned. One of the board of regents said: "We need men who are willing to pay homage to the past, but who are willing to accept what is good for the future—men who will break down the barriers of Chinese ancestor worship, and keep on advancing—going resolutely forward, believing in the world, yet grasping for the new." Former United States Senator J. L. Rawlins, was frank enough to say that he had not the feeling of other speakers that there will not be a recurrence of the recent trouble. This view could be held only if the present regents would acknowledge their error and retire from their positions. "I honor the men who resigned and those who

were dropped without reason. When the board of regents recants or when the people of Utah in their majesty rise up and demand that the university be free, then only will I feel that the institution is safe."

The valedictorian of the class of 1915 of the university has declared that he would discuss the troubles of the institution in his valedictory address. Twice he has read his address before members of the faculty and on both occasions has declined to omit the passages in question. The Alumni Association at its annual meeting invited the President of the university and the controlling majority of the board of regents to resign. The question as to the connection of the Mormon church with the whole issue has arisen in Utah, for according to the Salt Lake Tribune, at the annual meeting mentioned, Prof. J. H. Paul, defending the regents, brought up the question of Mormon domination of the university. "That charge is lurking back of all this," he said, "for one of the faculty men who is going, Mr. Wise, told me this morning that he thought so."

For one at a distance this situation is not easily understood, and judgment should not be reached too hastily and too definitely. It is not clear how the Mormon people are lined up on this issue. It should be borne in mind also that Gentile influence is strong in Salt Lake City. That the younger people among the Mormons are desirous of more freedom, in this connection, is possible. It is not conceivable that the Mormon hierarchy is indifferent or inactive in the present trouble. There is an arbitrariness on the part of the board of regents that is quite out of harmony with American fairplay and



yet quite in harmony with the hierarchical atmosphere that prevails so much in Utah. Whatever part the Mormon power may have had in the steps which led to this outbreak, it is now no doubt, if necessary, trimming its sails to the breeze in order to allay suspicion and exempt the hierarchy from censure. It is to be hoped that present developments will continue until it is evident whether this hierarchy is responsible for this disturbance, or not. In the meantime let us not be deceived as to its general character.



The Gazette-Times of this city in a recent editorial entitled, "The Greatest Thing in the World," discusses the liquor traffic, taking as its text the following statement of Samuel Woolner, Jr., President of the National Wholesale Liquor Dealers' Association:

The persons engaged in the liquor business contend that they are simply supplying a want and a need—the demand is here, otherwise there would be no supply—that the people have an unalienable and inborn and God-given right to their product; that it relieves more misery than it causes; that it produces more joy than sorrow; that it adds to the efficiency instead of taking away from it; that it is a tonic for the body, a stimulant for the body, producing stronger and healthier minds, which is a greater preventative for crime of all kinds and causes a lesser demand for institutions such as jails and hospitals for the insane, feeble-minded, etc., than would be required under prohibition or total abstinence.

The editor then follows this assertion of Mr. Woolner with this comment:

There are a lot of men who have exercised their "God-given" right to liquor, who have sought to relieve their

misery by consuming it, who have tried it out in sorrow, whose efficiency has been impaired, and whose minds and bodies have been submitted to the test, who cannot agree with President Woolner. Some of them are in jails, hospitals for the insane, etc., and some are not. There are others who are dallying with Woolner's philosophy, and perhaps with his whisky, and they may consider both good; while still others won't touch either. But none of these can understand why liquor men are so bitterly opposed to prohibition and local option if it is true, as they say, that neither of these measures reduces the demand for and consumption of intoxicating beverages. If the Rum Demon goes right along, making friends and converts, in spite of restrictive laws, then why do the wholesalers' associations rage and expostulate? Wouldn't they save money and worry by letting the temperance forces have their legislative way? That would certainly, according to Woolner, hasten the day of universal joy, efficiency, health and sanity. It is all rather perplexing to the opening-minded spectator. Associated evangelists of the uplift like Brother Woolner really ought to finance the prohibition movement just to see how it would fizzle out and at the same time make business better for booze while placing the public on a permanent plane of sweetness and light.

The above interesting words from a daily paper illustrate the fact that we have reached a new stage in temperance reform. The case of sobriety versus the saloon is being tried, perhaps as never before, at the bar of public opinion. It is being sifted carefully. It is being explained through and through. The search-light is being thrown upon John Barleycorn and his crew, and they are being seen for what they are. And the trend of public opinion is decidedly against the saloon. The words of the editor also illustrate the fact that the secular press is no



longer indifferent or afraid on this great question. It is coming into the light and into the open. True, many journals take no stand on the temperance issue, and others are directly or indirectly supporters of the saloon, but there are many notable instances of independence on the part of the secular press toward the liquor traffic, and the number is increasing. Again, the editor's mild sarcasm about Mr. Woolner's philosophy and whisky is not unenjoyable, for it is a rather late date, to put it mildly, for a man to stand up among sane people, as Mr. Woolner presumes to do, and assert that liquor relieves more misery than it causes, produces more joy than sorrow, and adds to efficiency rather than detracts from it. The point, also, of the editor, while very familiar, needs constant reassertion, that liquor men reveal their inconsistency in asserting that prohibition does not prohibit and at the same time being bitterly opposed to prohibition. They would answer, perhaps, that prohibition, while it does not decrease the amount of liquor sold, demoralizes the legitimate trade and puts the traffic in the hands of the bootleggers and other low venders; yet, even according to their view, the wholesaler is still getting rid of his product and the joy-producing beverage is still percolating through the various legislative strata to gladden the hearts and sweeten the lives of the common people. The rum seller knows that prohibition, when honestly enforced and not violated by himself and kin, does prohibit. Over against Mr. Woolner's singular philosophy it may be well to quote the arraignment, by Sir Victor Horsley and republished from the British Medical Journal, of

the evils that may follow the use of intoxicants in the army:

Decadence of morals; causation of friction and disorder; drunkenness; punishment; degradations in rank; decadence of observation and judgment; causation of errors and accidents; loss of endurance and diminution of physical vigor; causation of fatigue, falling out, and slackness; loss of resistance to cold; causation of chilliness, misery, and frostbite; loss of resistance to disease, particularly that occurring under conditions of wet and cold, namely, pneumonia, dysentery, and typhoid fever; loss of efficiency in shooting. Half the rum ration causes a loss of 40 to 50 per cent. in rifle shooting. The navy rum ration causes a loss of 30 per cent. in gunnery shooting.



It is often true that the man who shouts for personal liberty seems to forget that he is a relational being; that he receives much from society and owes correspondingly much to it. The selfish man likes to impose much on others and do little himself. The following words from Life, quoted in another journal, are interesting in this connection:

**"Personal Choice"**      from society and owes correspondingly much to it. The selfish man likes to impose much on others and do little himself. The following words from Life, quoted in another journal, are interesting in this connection:

It is a hard question, this contemporary rum question. It needs to be talked over a great deal. Our friend the distiller is strong for the constitutional right of every individual to act for himself in matters of personal choice. We all are strong for that but, after all, when a distiller in the exercise of his constitutional right has made and sold rum to XY, and he in the exercise of his constitutional right has soaked it up until he is helpless, whose constitutional duty ought it to be to support, nurse and bury him? It is because so many people have to clean up so much after whisky that whisky has so few friends.



## Editorials

---

### THE CHURCH AND SOCIAL SERVICE

Perhaps there is no question relating to the functions of the Church on which there has been greater diversity of opinion than the question concerning its social functions. It is hoped that the discussions of the subject that have been in progress for some time and still continue will serve in some measure to clear the atmosphere and lead to practical results. Some progress has been made already as is indicated by the report agreed upon by the joint committee representing the Presbyterian Church in the United States, the United Presbyterian Church of North America, the Presbyterian Church in the United States of America, and the Associate Reformed Presbyterian Church. The members of this committee were chosen by the highest judicatories of their respective ecclesiastical bodies to prepare a united declaration on Christian faith and social service. Section IV. of their report is as follows:

"We believe that the Church, holding the gospel of Jesus Christ, is not only the appointed means to salvation from eternal death, but that, with the state and the family, she has a distinctive work to do in bettering the social relations of men in this present world. The power given to the Church is spiritual, ministerial and declarative, and her function, through the Word and the Holy Spirit, is to inculcate and apply those principles and to quicken those motives which are essential to all true and lasting reform."

This statement is followed by

reasons why this truth should now be emphasized and why the Church should take its stand as Christ did against the sins of social injustice and tyranny. It is also urged that the activity of the Church against sin should be carried into the political as well as into the commercial and social sphere.

The publication of this report in the annual report of the Federal Council of the Churches of Christ in America furnishes the opportunity for calling attention to two very extreme views on this matter held by some good people. The first of these views is that which denies to the Church of Christ the right to have any social programme whatever. The principal representative of this type of thought has been and probably still is the Presbyterian Church, South. This Church even went so far as to interpret its own Confession of Faith as teaching that no religious denomination has the right to express a judgment on any political issue whatever. A few years ago however it seemed that it was getting away from that untenable position when the General Assembly approved the action of a certain Presbytery in Alabama in recommending or urging that members of the Church vote for prohibition. But the recent General Assembly condemned the Federal Council of Churches because it has taken action through its officials in favor of arbitration between nations and on certain measures looking to the prohibition of the sale of intoxicating liquors.

Opposition has been expressed in some religious assemblies in the north to the passing of resolutions in favor of



peace and commending the President for his noble stand on the matters in controversy between this country and Germany, and after such resolutions have been adopted some have opposed sending them to the President. All such notions are utterly at variance with the Scriptural idea of the Church and its functions. Church courts should take action in opposition to all public evil and in favor of national righteousness. Public officials should receive encouragement from such bodies for taking a stand in behalf of the right.

The second extreme view on this matter of a social programme is that which maintains that the whole business of reform is entrusted to the church. Its advocates hold that the commission to preach the gospel has been given to the church as a body and that this means that the whole business of seeing that its principles are carried out is involved in this commission. No other agency according to this view may take part in this work. But the lameness of the theory is manifest when it is remembered that the proclamation of the gospel is one thing, the putting of its principles into practice by those to whom it is proclaimed is another and different thing. When the gospel for the individual is presented it is for the individual to accept and put it into practice. When it is proclaimed to the family it is the duty of the family to accept and put it into practice. The same is true of civil society. The church is God's prophet to men and to human society in all its forms. The Old Testament prophets were all reformers in that they preached the gospel of reform to the people of their times and especially to the nation of

Israel. But the real work of reform **was done by the people acting politically.** In this they were often led by the king himself.

The report of the committee quoted above states that "with the state and the family the church has a distinctive work to do in bettering the social relations of men in this present world." The connection in which this language is used makes it clear that political as well as other forms of social relations are included.

But suppose there is no adequate political machinery for the carrying forward of work for the betterment of social relations. Suppose political party management is in the hands of men not interested in such work. Suppose the formal organization of civil government is so defective from a moral and religious point of view that little if anything can be done through these political agencies for the social betterment of humanity. What, in these circumstances, is the duty of Christian people? Does the whole work of reform fall upon the church? Or must we enter the political realm as citizens and wrest the political machinery out of the hands of corrupt politicians, and literally "take the kingdom and possess it?" It seems clear that since Christians are citizens as well as church members they have duties to perform in both relations. It is also clear that the duties pertaining to one relation cannot be performed in the other. It is impossible to do the work of the church member as such in the political sphere. It is equally impossible to do the work of the citizen in the ecclesiastical sphere and through ecclesiastical agencies. There are no special difficulties in the way of most of us as to the matter of performing



all our known ecclesiastical duties through existing ecclesiastical agencies. There are difficulties in the way of performing some of our political duties through existing political agencies. We have in mind especially the work of national reformation. Some method must be devised for doing this work as citizens. The church as God's prophet to the nations must proclaim the great principles of national righteousness and call upon the nations to repent and reform, but the actual work of reformation must be done by citizens as such through some political machinery. While the final work of establishing political reform must be performed through the regular governmental agencies, such as the ballot-box, the legislative assembly, and so forth, there is much that lies between the initiation of such work and its final consummation that can and must be done through the co-operative efforts of Christian citizens. The fact that this intermediate work cannot be done through existing political machinery, the fact that many are disinclined to use such machinery at all in the work of reform, and the fact that some are conscientiously opposed to the use of such machinery while the government is not established and operated on the basis of the Christian principles of civil government, do not annul the obligation to put into practice the principles of citizenship. No matter what the situation may be it can never be so bad as to render impossible all political activity on the part of reformers. When politics are in the hands of the ungodly, and when the government itself is framed and administered without regard to the principles of national righteousness, new avenues are opened up, new duties arise, new opportunities

are afforded for the putting forth of Christian energy in the political realm. It becomes necessary to form voluntary associations composed of Christian citizens for the purpose of carrying forward the work that is most needed to be done for the nation's welfare.

This raises a new question. What should be the relation of the church to such voluntary associations? Evidently it should co-operate with them. Especially is this so when such an association arises as the National Reform Association, holding as it does the most fundamental of all those principles which are necessary to the Christianizing of the nation. This is still more evident when it is remembered that this association is aiming to bring about such a change in the organic law of the nation as will give suitable expression to these principles and to introduce them into the activities of all citizens and of the nation itself.

But how shall the church co-operate with such an association? This is a question of such magnitude and importance that its consideration must be postponed till next month.



## THE MAKING OF A CITIZEN

An amazing degree of confusion prevails in connection with the question of moral training in our public schools. On no other question pertaining to the public welfare is there greater diversity of opinion.

This diversity is the result in a great measure of efforts to devise or discover a plan whereby our youth shall be properly trained for the privileges and obligations of citizenship without invading the rights of any, whether Protestant, Catholic, Jew, Moham-medan, infidel, or agnostic.



Various plans have been proposed in this and in other countries. Some of them have been tried and have met with a measure of public approval and success. Others are purely visionary and wholly impracticable.

In view of the importance of this matter to the state itself, and in view of the fact that many minds are engaged in the task of finding a solution for the vexed problem, it is proposed that some of the more important of these plans be subjected to a careful investigation.

\* \* \* \* \*

What is known as the Australian Plan may be considered first. This plan involves three points deserving attention. These may be stated in the words of the law itself.

"In all schools under this act the teaching shall be strictly non-sectarian, but the words 'secular instruction' shall be held to include general religious teaching as distinguished from dogmatical, and polemical theology. Under this clause the school teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching."

"Any minister of religion is entitled in school hours, on days to be arranged with the school committee, to give children of his own denomination, separated from others, an hour's religious instruction."

"Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given."

It is said that this plan gives general satisfaction in those parts of Australasia where it has been tried. It is admitted that the Roman Catholics op-

posed it, but after its adoption quietly acquiesced.

Our objections to this plan are these.

A book of selections from the Bible and not the Bible itself is placed in the hands of teachers from which to read. This places a stigma upon the Bible. It implies that there are controverted or sectarian passages in it which the state must not allow in the school room. This implies that the Bible is not of God unless we adopt the notion that the God of the Bible is a sectarian God.

This plan also places a stigma upon the teachers. It implies that they are not competent to make suitable selections from the Bible. If this is the case they are sadly deficient and ought either to take a course in Bible study or give place to those who know the Scriptures.

The plan for bringing in church teachers to teach the children of their own sects during school hours is of the nature of union of church and state. It is employing the church to do what the state itself should do, namely, furnish all that training which is necessary for good citizenship.

Moreover, this plan emphasizes sectarian differences. It should be remembered that the public schools are for the sole purpose of training our youth for citizenship. Sectarianism should find no place in such a system. But by dividing the school into classes according to denominational connection or preference this plan makes sectarian divisions prominent and emphatic. Inevitably the impressions thus formed will have their political influence.

Once more, this plan fails to lay stress on those religious features which



the state most needs. No provision seems to be made for the fidelity of the church teachers in the discharge of their obligations. What the state needs to have stressed in the moral and religious training of its youth may be summed up in a few propositions: namely, the being, attributes and government of God; the divine origin of civil government; the supremacy of the divine law in the political as well as in all other realms of life; the rulership of Jesus Christ over individuals and nations; rewards and punishments according to deserts; the sacredness of the oath which should be administered in the name of God; the obligation to obey the moral law in the political as well as other spheres of life. There is no provision made according to this plan for the inculcation of some of these truths.

Again, this plan takes from the state one of its most important functions, namely, the teaching of all those things necessary for good citizenship.

\* \* \* \* \*

The Gary Plan may be considered next. It takes its name from the town of Gary, Indiana, where it is said to be in successful operation. The schools of Gary, under the leadership of the Superintendent, endeavor to co-operate with every civic agency in the town which they can serve, or by which they can be aided. They co-operate with the various industries of the place, that the children may receive vocational or prevocational training. In the same way the churches of Gary are called upon to co-operate in furnishing the school children a religious education. On certain days of the week the children are permitted to attend religious instruction in their own churches and church schools. The religious

teaching is done by the church teachers and under the supervision of the different churches.

On this plan we submit the following considerations.

It is not new. It is a modification of a plan which has been in vogue in Germany and other European countries for years. It has some of the essential elements of the Australian plan. It has not given satisfaction anywhere.

This plan requires nothing of the public schools in the way of moral and religious training except to dismiss the children on certain days and at certain hours for instruction by sectarian teachers. All the objections presented to those features of the Australian plan which the Gary system has adopted hold good here. It is not denied that good results may be obtained if the plan is carried out as it seems to be under the efficient management of Mr. Wirt, the Superintendent of the Gary schools. But the whole system is faulty in that it does not propose to make the schools themselves what they ought to be, namely, the great governmental agency for the training of an upright citizenship.

There is one admirable thing to be noted in connection with this plan as pointed out by Rabbi George Zepin who writes in commendation of it in the June issue of "Religious Education." He holds that the American system of government does not require that the state shall entirely ignore religion. He shows that the founders of this nation were religious and that they had no thought of establishing a government in which all religion should be ignored. He holds therefore that some method for securing to the nation the benefits of religion may properly be devised. The Rabbi is not accurate



however when he states that the men who laid the foundations of the American government intended to "take cognizance of all religions and treat them all upon a footing of equality." It is true that Justice Story in one place says that "The Catholic and the Protestant, the Calvinist and the Arminian, the Jew and the Infidel, may sit down at the common table of the national councils, without any inquisition into their faith, or mode of worship." But he also says that at the time of the adoption of the constitution and of the first amendment "the general, if not the universal sentiment in America, was that Christianity ought to receive encouragement from the State so far as was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation." "The real object (of the First Amendment) was not to countenance, much less to advance Mohammedanism, or Judaism, or infidelity, by prostrating Christianity, but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment."

It should be here observed that if Story is right, and if Rabbi Zepin is right, and if the Gary system or any other system which actually provides religious instruction directly or indirectly is right, it would be altogether right for the state itself to give in its public schools all that instruction in national religion, and all that training in Christian morality which are necessary for good citizenship.

One other plan, known as the North Dakota Plan should be considered. This plan emphasizes the literary character of the Bible. It recognizes the fact that there are hundreds of Biblical references in the great literary productions of the present as well as of the past. It takes note of the fact that most of the youth of our day do not understand these references. The plan proceeds on the theory that the state cannot teach religion, but is charged with the programme of education. No one is educated however if he cannot read the great literary works with understanding. But religion is so inwoven with the whole fabric of the Bible that it cannot be taught as literature without trenching on religious ground. How can the problem as thus stated be solved?

North Dakota school authorities have prepared a Syllabus of Bible study indicating the ground to be covered by the pupils in the public schools so that they may obtain sufficient knowledge of the Scriptures to read literature intelligently. This Syllabus includes the great Bible stories of the Old and New Testaments, the lives of the great Biblical characters, studies in the geography and history of Bible lands, and choice passages for memorizing. The Bible itself is the only textbook prescribed, and any recognized version of it may be used. Other books may be used however as teachers and scholars may desire. The work is not to be done in the school room, but in the home, in groups, in the Sabbath School, in Young People's Societies. The teachers who carry on this work may spend as much time as they wish in the inculcation of sectarian doctrines. These will not figure in the examinations



which will be held under the supervision of the state. The pupils will be graded and the credits count in the general school work.

Concerning this plan it may be said in general that it will doubtless accomplish some good. Any plan will which encourages Bible study. But in so far as it is a substitute for the use of the Bible in the public schools it is objectionable. It conflicts with the law of North Dakota which declares that the Bible is not a sectarian book and shall not be excluded from any school in the state. Moreover, the plan does not contemplate moral and religious training, which is more necessary for the citizen and the state than literary culture.

Like the Australian and the Gary Plans, and in fact, like all the plans which have been brought to our attention, it is defective in that it fails to place the responsibility for the proper training of our youth where it belongs, namely, upon the state itself and upon the school system which the state has established.

\* \* \* \* \*

It has been proposed to take the best material of all these and other systems and prepare a distinctive "American Plan." This plan, it is said, will consist of a book of selections from the Bible from which all controverted passages will be omitted. From this book daily selections will be read in the school room. Not all comment, but only sectarian comment on the portion read, is to be forbidden. The North Dakota plan of Bible study with credits duly given by the public school authorities is recommended. It is also suggested that certain features of the Australian plan, such as Bible

study in class rooms, churches, synagogues, may be adopted.

On this proposition a few remarks will suffice. In so far as it actually encourages Bible study it is commendable, provided it does not mutilate the Scriptures and substitute a mere book of selections for the Bible itself; provided further it does not take from the public schools their obligation to give the training needed for good citizenship.

The features of this plan therefore which propose a book of Bible selections and the employment of Sectarian instructors to teach religion are highly objectionable.

But in our judgment we already have the true American Plan. It has been in vogue ever since our public school system was founded. It includes these two points: first, the whole Bible in the school room, from which wisely selected portions are ready daily; second, such unsectarian comment and application as are necessary to train young people for upright citizenship. Any plan for supplementing this work and making it more effective is commendable. Any plan whereby it is proposed to lay it aside is to be condemned.



## THE NATURE OF CITIZENSHIP

To be able to put into practice the principles of citizenship it is necessary to understand what citizenship is. In ancient times the rights and duties pertaining to citizenship were confined to a comparatively small proportion of the population. There is no feature of national life that presents more marks of development and progress than this. The end of this process of development has not yet been reached. Suf-



ficient progress has been made however, and sufficient light has been thrown upon the whole problem of human society, to enable us to determine with a good degree of fullness, clearness and accuracy what citizenship really means.

The first great principle that needs to be understood is the unity of the nation. Though composed of a hundred million citizens it has a unity and solidarity of its own. The word nation is not a collective noun, denoting merely a body or company composed of many units, it is itself a unit.

The nation is a being that preserves its identity through all the ages of its existence. The individual units of which it is composed may change a thousand times, but the identity of the nation is the same. Men may come and men may go, but the nation goes on through all the centuries allotted to it in the providence of God.

To this being thus described as having unity and continuity, belongs political sovereignty. This term sovereignty is often misunderstood and misused. Its nature, its location and its extent are all subjects of much controversy. It is sometimes said to originate with the people. Every citizen is held to be a sovereign and the sovereignty of the nation is the combined sovereignty of all these sovereign citizens. Again, it is held that it is the product of an evolutionary process. It grows and develops with the progress of civilization. Just where the evolutionary process has its beginning and how it advances the advocates of this theory fail to explain satisfactorily. Neither do they make clear just where it is located. Some think it is located in the voting body, some in the legislature, some in the constitutional con-

vention, some in the reigning king. Once more, there is great diversity of view as to the extent of sovereignty. Some hold that the nation as a sovereign body may do anything it pleases without regard to the moral law, while others hold that sovereignty is limited by that law the same as the individual citizen is.

In the midst of all this confusion is it possible to find a clear and accurate statement of the principles involved? It certainly is. The nation as an entity, having an existence of its own though composed of many individuals, is the creature of God, and is clothed with political authority, usually called political sovereignty. It neither originates with so-called sovereign citizens, nor is it the product of evolution. It is delegated by God. There is no such thing as a sovereign citizen. Sovereignty cannot be divided and distributed. If the citizen is a sovereign he can do what he pleases. He can secede and set up a government of his own. If sovereignty inheres in individual citizens there is no solid foundation for civil government. Instead of citizenship involving the principles of sovereignty it merely involves the ideas of freedom, rights, and obligations.

Since the sovereignty of the nation is delegated by God it follows that it has its limitations. It is impossible to conceive of God bestowing upon nations the authority to annul or transgress the moral law. All rights, powers and liberties, whether of men or of nations, are bounded by that law.

But who are included in this being which God has clothed with political sovereignty? There can be only one answer, and that answer is, all the people of whom the nation is composed, both men, women and children. This



position is not weakened by the fact that children cannot yet wield any political influence, that minors are not allowed to vote, and that this right is withheld from women in many of our states. These classes are citizens just as truly as are men over twenty-one years of age, and the nation is composed of all its citizens.

In the light of these principles what conclusions may we safely draw as to the functions of citizenship? One of the most evident inferences is that voting is only one among many such functions. Whatever may be said about the power of the ballot, there are other agencies whereby a citizen may assert himself and help to sway the forces of the nation. The act of voting is performed once, twice, or may be thrice a year. We are citizens three hundred and sixty-five days in the year. There are rights and duties of citizenship pertaining to each one of these days. It is of vastly more importance to strive for the moral elevation of all classes, especially of those to whom the privileges of the ballot have been entrusted, than it is to vote. What is needed most is not to extend the right to vote to any class that does not now possess it, although we most heartily favor votes for women, nor yet is it to persuade all those who have this privilege to use it at every election. The most important duty of citizenship today is to bring about a moral revolution in the political realm; to introduce a new, a righteous conception of politics, and to persuade all citizens to conduct all their political actions on that basis. In other words, the Christian principles of civil government should be introduced into the hearts and lives of citizens, as well as into the national constitution.

Citizens who are spending their time and strength in this effort are performing the highest and most urgent duty, and are exercising the most important function of citizenship.

These statements will help to clear up another point about which there is not a little controversy. Should all citizens to whom the right to vote has been granted be compelled to vote? Should this right be taken away from any who refuse or fail to make use of it? Does the sovereignty of the nation involve the authority to annul this right in the case of any who are not criminals? It is conceded that a felon should be deprived of the right to vote. The same is true of the traitor. But is it a crime not to vote? Or is it such a failure in duty as justifies the state in taking away the right? We do not believe that any such authority is involved in the sovereignty of the nation. The absurdity of such a position is readily seen if we do a little clear thinking. Suppose an upright citizen faithfully performs his duties as a citizen three hundred and sixty-four days in the year. He has done much to improve political conditions morally. Through his influence bad laws have been amended and good laws enforced. He has also given new light to many voters so that their act of voting is far more righteous than it would otherwise have been. But for some reason he fails to vote on election day. How absurd it would be to take away from such a citizen the right to vote and allow the man who always votes, but votes in favor of the saloon and for men who stand back of that satanic institution, still to retain the right to vote.

It should be remembered also that there are various reasons why many



citizens do not vote. In addition to providential hindrances there is the matter of carelessness or indifference. With this class of citizens we have no sympathy. There are many others who are so absorbed in their own affairs that they find no time for the affairs of the city, state or nation. We have no more sympathy with this class than with the former. But there are also some who fail to find in the political parties and party platforms, in the issues involved, and in the candidates for office, anything to attract, to awaken and stir them up to activity in connection with the election. Shall we take away the right to vote from this class? Give them something worthy of interest and political activity and they will in many cases at least make use of their voting privilege. But there are also others who feel that our whole political system is on a wrong

basis. Political parties, with their issues and candidates, do not aim to promote national righteousness. The government itself, yes, even the organic law of the nation, is not constructed and administered with reference to those principles of national righteousness which are essential to the nation's being and well-being. And yet this class of citizens may be striving every day in the year to promote national righteousness. They are ready to vote whenever the obstacles in their way are removed. Is it a righteous thing to direct the shafts of censure against this class of citizens? Would a legislative body be doing itself credit if it should pass an act whereby the right of such citizens to the ballot would be taken away? Every fair minded person in the land would join in the protest against such an act.

---

## Special Articles

---

### THE PRACTICE OF CITIZENSHIP

Samuel Zane Batten, LL.D.

In our time one of the most significant and fateful movements of the ages is gaining momentum and direction. It is the steady, world-wide coming up of the people out of the place of subjection into the place of sovereignty. In a word it is the drift toward democracy. In some lands the drift is just beginning; in other lands democracy is becoming a reality; but in all lands its full coming is only a question of time and application.

It is worth noting that in lands where Christianity is most regnant, democracy is most advanced. This

suggests the fact that there is a direct relation between the spirit of Christianity and the principles of democracy. This question I have discussed elsewhere and cannot consider it here. But there is one aspect of this question which is most significant. The fact that Christian men live in a democratic state gives them a great opportunity to influence the course of government and to make the principles of Christ regnant in civil affairs. We therefore note several of the things that are implied in the practice of citizenship by the men of good will.

1. The good citizen honors the demand of the state and fulfills the obligations that are upon him. He



realizes that he is a sovereign citizen, with a sovereign's responsibility and he accepts his sovereignty and meets its obligations. We must recognize the fact, first of all, that a man's duties as a citizen are as sacred as any claims upon him. Many people miss the point of the Master's reply to the Pharisees and Herodians: "Is it lawful for us to give tribute to Caesar?" The Pharisees made much of their obligations to God but neglected their political duties. The Herodians honored Herod, but had little interest in divine things. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In this saying the Master places the duty to government beside the duty to God; and he charges each party to fulfil the other part of its duty. The good Christian is a good citizen. The neglectful citizen is a poor kind of Christian.

2. The good citizen pays his taxes and obeys the laws. The state has a right to be, and so it has a right to self maintenance. Taxes are the demands made by the state upon its citizens for the prosecution of its work. It is not necessary to discuss the question of taxation in detail. But it may be said that every person is expected to pay according to his ability for the expenses of government. We grant that public money is often wasted, and sometimes is misspent. But with it all every man receives a larger equivalent for the money paid in taxes than for any other money. We grant that the present system is open to very serious objection, in that it sets a premium upon dishonesty and encourages perjury; it takes lightly unimproved property; it allows land speculators to take the unearned increment; worse than all it taxes thrift and improvement

more heavily than speculation and idleness. But this is no reason why men should dodge their taxes. But one can go into almost any community and he will find the most notorious abuses here. He will find rich men, prominent society and church leaders, dodging taxes, concealing personal property and swearing falsely. This is a scandal and a crime. The man who dodges his honest taxes is a dishonest man. If any one feels that the present system is unsatisfactory, and we confess that it is, he must agitate to have the system changed. But so long as the present law stands he is under obligation to be honest.

3. The practice of citizenship requires a man to vote at every opportunity. A vote is the register of one's convictions with respect to men and measures. Every man who has convictions is under obligation to register them. It is only in this way that intelligent conviction and Christian conscience can become effective in civil affairs.

But as a matter of fact a large proportion of voters fail to exercise the privileges of their citizenship. During a presidential campaign they may be interested, and a large proportion go to the polls. But these same men are often neglectful in local and state elections. As a matter of fact it matters little who is President; but it matters much who is Mayor. This is not all, but many voters fail utterly to attend the Primary Election. It is here that issues are considered, platforms are made and candidates are chosen. All in all the Primary is very much more important than the election itself. To fail to vote is to fail in one's duty. So long as intelligent men fail to vote at the Primary and the General Elec-



tion they have no right to complain when saloon keepers and grafters run the city.

4. The practice of good citizenship requires an intelligent, conscientious, courageous citizen. The fact that people are intelligent in a general way, in literature and history, does not mean that they are intelligent in their citizenship. A man may be well acquainted with current literature, but may know nothing about civic affairs or whether the city has a good police department. The sad fact is also, that very few voters exercise any independence and judgment in political matters. Some years ago a Baptist deacon said to me: "Pastor, I believe I had rather vote for the devil on the Republican ticket than for an angel on the Democratic ticket," and I had to say to him so long as he and others felt that way, that long they would have the privilege of voting for their choice. And I know a lawyer in Lincoln who said that he had "rather vote for Satan himself on the Democratic ticket than for Jesus Christ on the Republican ticket." Such men, and they are plenty, have no more political sense than a clam. And yet many voters, fully one-fourth, vote the ticket that is made up for them and bears the party label, and never ask a question. No wonder we have incompetence and graft in public life today.

5. The practice of Christian citizenship requires a continuous warfare against evil. In the world there are many evils, and many of these cannot be cured by state action. But none the less the state can do much to destroy evil and maintain justice. We often hear it said that "you cannot make men good by law." "Of all the cant phrases in a world of cant that is

the most canting." By a good law well enforced we can make vice and dishonesty dangerous and unprofitable; and thereby we can create a strong moral presumption against them. But in so doing we have created a strong moral presumption in favor of virtue and honesty.

There are many evils in society that can be greatly reduced if not wholly cured by state action. By good laws, well enforced, we can prevent the manufacture and sale of alcoholic beverages; we can close up the red light district and reduce the social evil; we can close up the gambling place and can keep out filthy shows. It is the business of all right thinking people to maintain a warfare against all social evils. And yet in every community a mass of evil exists, unopposed and unafraid, because no one has voiced a protest and organized an opposition. Wendell Phillips said one day: "Place a hound in the presence of a deer and it will fly at its throat." May we not add: Place a Christian in the presence of an evil and he will spring at its heart. It is the business of Christian men to maintain an eternal warfare against everything that is evil and hurtful. They must never accept any evil as necessary. They must never allow any evil to remain undisturbed. They must never permit such things as saloons, slums, the social evil, graft and vote-buying to become legitimate and accepted institutions in their community. All this means struggle, opposition, trouble, cross-bearing. But then what is the Christian here for if not to oppose evil and destroy the works of the devil?

6. The practice of citizenship requires a search for justice. This word justice is one of the great words of

Scripture. Men are plainly charged to seek the Kingdom of God and its justice. The Master pronounces a Beatitude upon those who "hunger and thirst after justice." The Son of Man, because he loved justice and hated iniquity, is accepted of God and anointed with the oil of gladness above his fellows. (Hebrews 1:9). Men are to be just themselves and they are to seek after justice in society. In every way possible they must seek for justice; but especially in society. For the state is the one agency in which all people can co-operate in their search after justice.

What then is justice? It must be confessed that the word to many people has a vague and indefinite meaning. It is needless here to give the definitions of the word, for we are dealing with realities rather than with terms. But justice in brief signifies rightness, equity, fairness, square-dealing; to be just is to hold the balances even, to ask no more than one's fair share, to give to each his due, to treat others as one wants others to treat him. And justice, it is evident, is both an ideal and a practice; it is not enough for one to talk of justice with his lips and to love justice in his heart; but he must seek also to practice that justice in all his dealings with men, to establish justice in all the realms and relations of his life. And hence justice is both a personal and a social law; that is, there is a just and righteous manner of life for the person, and there is a just and righteous constitution for society, and the law of justice is the life of one as of the other. To seek after justice means the effort to establish justice as the supreme ideal and the daily practice

of all men in all the relations of their lives.

It is not enough to cherish the ideals of justice, but we must make a collective effort to make justice prevail. This means that we must understand the rights of every life and must define and safeguard those rights and must say that every person born into the world has a right to a lifetime here. We must say that every person has a right to be well born, well nurtured, well protected. We must say that the earth being a heritage of the people should not be monopolized by the few to the disadvantage of the many. We must say that every person born into the nation has an equity in the national heritage and should receive the equivalent of his equity in education, opportunity and advantages.

This means that men with the ideals of justice must go forth to testify against all injustice, to withstand every wrong wherever they find it, to expose every falsehood without fear or favor, to seek to ensure to each man his due. This demands that the men of good will make a collective effort to establish justice as the daily practice of the commercial world and to build up in the earth a just and Christian industrial order. That is, they must seek to secure for each person the conditions of a fair and human life in society; they must see that gains received and privileges enjoyed bear some proportion to service rendered and obligations fulfilled; they must put their faith and conscience in pledge in behalf of a just and Christian social order; and they must strive together to establish justice as the supreme law and the daily practice of all men in all the relations of their lives.



In a word we are here not alone to believe in justice but to establish it in society. We are here not merely to accept the will of God as to submission but to make the will of God prevail in the world.

Philadelphia, Pa.



## THE SIGNS OF THE TIMES

A. A. Johnston, M. A.

Every age thinks itself unique; confronted with problems of peculiar difficulty. Such conceptions are not calculated to steady the turbulent energies of a world, not burdened with humility. On all sides it is generally admitted that the present day is one of mysterious perplexity. The world is red with blood. The mind is staggered at the spectacle of the awful war in Europe. Art galleries, cathedrals, fair and beautiful towns, are only blackened heaps. The fields of Belgium, France and Austria are strewn with tens of thousands of the dead. Fear sits beside every hearth. Death hovers over every home. There is scarcely one ray of hope or light in all the black darkness of Europe's misery and ruin. So hot burns the fires of hatred that generations and centuries will not suffice to quench them.

So astounding are the world changes that men have been driven to introspection. Many, whose hopes for the people are inseparably bound up with their faith in God, are sadly lamenting that somehow we have lost our grip of God. Something has been lost, something has gone. It is the instructive judgment of thinking men that the appeal of the church has lost its impressiveness; that vital religion has suffered decay in many quarters;

that Christian testimony on the great moral issues has lost something of its depth and gravity and the commanding tone of the pulpit concerning Christ's regal claims has somehow degenerated into the platitudes of literary essays.

Modern society, both in church and out, is suffering from a lack of a simple, vital sense of the presence of God. The great definition with which the Westminster Assembly's Shorter Catechism begins and which is the creed of every man sure of God, that "Man's chief end is to glorify God and to enjoy Him forever," is parodied and sneered at by men who consider themselves leaders in modern thought. The present age regards man's progress as a result of his own activity and the trend of his life rather than a result determined by his relationship with God.

In other words, we have been caught in the undertone of a civilization which, with all its material advantages, is the product of non-Christian, if not anti-Christian forces. Civilization is not the handmaid nor the ally of Christianity but rejects the faith of Christ in both spirit and practice. There are nations in Europe which deny all religious and theistic claims and there is not a nation which does not avowedly lean on the arm of flesh. Civilization has built cities and beautified them; it has sent its lines of commerce to the ends of the earth; it has reared art galleries and universities; it has launched great ships; it has perfected the art of war and spent its ingenuity in devising fearful instruments of destruction. Then it goes to war and sweeps all its proud achievements into ruin; only in the intervals of peace to build again the glory so wantonly destroyed. Hague

Tribunals have been founded; peace palaces built; peace societies organized; treaties written; but all have been swept away like straws before a driving flood when "the pride of nations is swollen and the passions of men aroused."

One thing civilization has never done. It has never subscribed to the laws of love, mercy, justice and righteousness; to the principle that nations live not by bread alone but by every word that proceedeth out of the mouth of God. It has mocked at a spiritual ideal. The need of reverence and submission to the will of God has been foreign to its thought. Men sneer at Christianity, ascribing failure to its standards, but Christianity has not failed, because it has never been tried by the nations of the world. The nations have long been accustomed to defy the tenets of Christianity. Christian men speak the truth; the diplomacy of nations has been full of deceit. Christianity admonishes the strong to bear the burdens of the weak; nations compel the weak to support the strong in luxury; Christianity inculcates the law of love; nations employ the law of force; Christianity sends men forth as sheep into the midst of wolves; nations make themselves wolves—and woe to the sheep. Only in barbarous communities do men fill their houses with weapons against their neighbors; civilized nations spend a large part of their revenue which they wring from the poor for instruments to avenge themselves!

It has been the settled and inveterate policy of nations to defy Christ and his laws. Such a policy of defiance, hatred and pride can have but one inevitable outcome. The wrath of God has fallen upon the children of

disobedience. "Whatsoever a man soweth, that shall he also reap." The reaping has come in a harvest of blood, misery and devastation. And it will recur again, just as long as the nations forget God. One text could be written in blazing letters across the map of Europe: "Behold you have sinned against the Lord; and be sure your sin will find you out."

This defiance of Christ and his laws by the civilization of today has led to the conditions responsible for the present war in Europe. No nation will have any permanent peace either within or without its borders which is not at peace with God.

Where is Edom, Ammon, Tyre, Damascus, Judah, Israel? Their proud cities are only a heap of ruins; no more do their flags fly the seas; no more do you hear the tramp of their legions. Their wonderful culture is forgotten. To find these once proud cities you must go to museums and art galleries. Amos tells us why in the first two chapters of his book. Damascus threshed Gilead with instruments of iron. Her sin was inhumanity. Gaza's great sin was heartlessness. Tyre broke her covenant vows. Ammon's sin was brutal savagery that they might enlarge their border. Judah disregarded the laws of God contemptuously. Israel was judged for greed, oppression, impurity and drunkenness. They had sinned against the laws of God and there could be but one result. They sinned their third and fourth transgression. The cup of their iniquity was full.

The same sins have brought their retribution today, for Jesus Christ is the same yesterday, today and forever. England, Russia, Germany, France, Austria are guilty of the same sins



which brought destruction to the ancient nations. An American heiress pays \$4500.00 for a single dress while women labor in the sweat shops for two cents an hour. We, in America, oppress the alien who comes to find a home among us. We are guilty of Sabbath-breaking, of immoral divorce laws which jeopardize the sanctity of our homes, of pride and greed. The sins of Ammon, Tyre and Judah are in our midst and we tremble when we remember that God is just.

There is but one remedy. We must win again our consciousness of God. Conviction of Christian truth must be gripped with increasing firmness. Our material civilization, which is bearing us on in its bosom to a spiritual death, must be brought into conformity with the laws of God. Christian love must take the place of hate and envy. The nations of the world must hear and heed the message of God's right to rule in the affairs of state as well as in church and individual life.

Humbly we thank God for a land still free from the ravages of war and

the turmoil of battle. We are blessed with an abundant prosperity. The wells of salvation are still full and deep. Men's hearts have been stirred with the tremendous goings of our God. Christ's royal claims have been brought to the attention of men freely from the pulpit and press.

On the other hand we crave God's forgiveness for national sins—drunkenness, greed, Sabbath-breaking, and hundreds of other kindred evils. We confess a lack of faithfulness and consecration, but with all our sins we remember God's gracious words:—"Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage. He retaineth not His anger for ever because He delighteth in mercy. He will turn again. He will have compassion upon us. He will subdue our iniquities. Thou wilt cast all their sins into the depths of the sea."

Walton, N. Y.

---

## The National Reform Movement

---

### THE BIBLE IN THE SCHOOLS CAMPAIGN

---

#### HELPFUL DATA FOR THE PREPARATION OF SERMONS AND ADDRESSES ON THE BIBLE IN OUR PUBLIC SCHOOLS

---

The second Lord's day of September is the day of prayer for our public schools. Many religious and patriotic bodies have so decided. On that day there should be sermons and addresses in all sorts of assemblies and in all

parts of the land on the question of the training of young people for citizenship. We present herewith some data which may prove helpful in the preparation of such sermons and addresses.

#### I. HISTORICAL FACTS

Our public school system had its beginning about one hundred and twenty five years before the signing of the Declaration of Independence.

It was established for the purpose of fitting the successive generations of young people for citizenship.

Daniel Webster speaks of it "as a wise and liberal system of police, by which property, and life, and the peace of society are secured." He declares that this end is sought by such instruction as will "purify the whole moral atmosphere, keep good sentiments uppermost, and turn the strong current of feeling and opinion, as well as the censures of the law and the denunciations of religion, against immorality and crime."

From the date of the founding of our public schools until near the middle of the last century the Bible held an unchallenged place. It held first rank as a masterpiece of literature, and its moral precepts were inculcated as of binding authority. It held its place in the school room, not because religion needs the State to aid in its propagation, but because the State needs religion to give it security.

As late as the year 1838 the superintendent of the public schools of Ohio stated in his annual report that "It is the paramount work of the Common School to train up the rising generation in the principles of the Bible, and to teach them social and relative duties with proper inducements to correct action."

Early in the history of the school system of Massachusetts a law was enacted providing for the daily reading of the Scriptures. To guard against all abuse of this provision it was enacted in 1826 that "no school book should be used in any of the public schools calculated to favor any particular religious sect or tenet."

In 1837 the College of Teachers in Cincinnati, Ohio, passed a resolution

declaring, "That in the judgment of the College, the Bible should be introduced into every school, from the lowest to the highest, as a school book." Alexander Campbell moved to amend by adding that the Bible should be used "without denominational or sectarian comment." Bishop Purcell seconded this motion, and it was adopted. But in 1842 a question arose in Cincinnati about requiring children to read a version of the Bible to which their parents objected, whereupon the school board took action excusing all such from taking part in the exercise.

It was about the year 1850 that the first systematic movement against the Bible in the schools began. The controversy from the beginning has been triangular and the views of the three parties should be clearly defined. The first party is composed of the great body of Christians whose predecessors founded this country and also the public schools. Daniel Webster says that they sought "to incorporate the principles of the Christian religion with the elements of their society, and to diffuse its influence through all their institutions, civil, political and literary." Their position is that this is of right a Christian nation, and that the Bible is the bulwark of our liberty. It should have a place in the public schools because it is a national and political book. Its principles of national religion and political morality are necessary for the perpetuation of the republic.

The second party to the controversy is composed of those who, holding correctly that all true education must be Christian, hold incorrectly that the Church alone has the right to educate, and that any system of State schools is



a usurpation of a Church prerogative. According to this view it is wrong to tax those who hold it to support public schools with the Bible in them because the Church alone has the right to teach the Bible; it is wrong to tax them to support these schools without the Bible for they are then Godless. This theory would lead to a division of the school fund among the various sects and would prove the ruin of our system of public education.

Secularists who constitute the third party hold that State life and State institutions should be wholly secularized because, according to their mistaken view, they sustain no relation whatever to God and the moral law. They urge the mixed character of our population as an argument against the effort to teach Christian morals with the sanction of divine authority. They hold that it infringes upon the rights of conscience of all atheists, Jews and unbelievers of every shade of unbelief.

Between 1850 and 1854 opposition broke out in Maine against the custom of opening the schools with Bible reading and prayer. In 1854 the Supreme Court of Maine rendered a decision upholding the custom. In 1859 and in 1866 the Supreme Court of Massachusetts rendered similar decisions. In 1869 the famous *Cincinnati* case loomed large in the eyes of the public. It was carried to the Supreme Court where a decision was rendered declaring that this was a matter which school boards alone have the right to decide. In 1894 the Supreme Court of Ohio declared that the use of the Bible in the schools is not a violation of the Constitution of that State or of the United States. Opinions favorable to the reading of the Bible, the singing of religious songs and repeating the

Lord's Prayer in the public schools have been rendered by the Supreme Courts of Iowa, (1884), Michigan and West Virginia, (1898), Kansas (1904), Kentucky (1905), Texas (1908). In 1890 the Supreme Court of Wisconsin handed down a decision declaring the Bible as a whole to be a sectarian book, and cannot therefore be legally used in the school room. The Court admits, however, that many parts of it are not sectarian and that these may be used with profit. In 1902 the Supreme Court of Nebraska rendered a similar decision which was supplemented later by an explanation designed to remove the impression that all Bible reading in the school room was illegal. In 1910 the Supreme Court of Illinois handed down an opinion against all Bible reading and other religious exercises in the school room on the ground that they are all sectarian. This was followed by an order from the State school superintendent against the Bible in the school libraries. The Attorneys-General of California, Missouri, Minnesota, and Washington have declared the use of the Bible illegal in the schools of those States. The school superintendents of Arizona, Montana and New York have given similar opinions. There are many of our large cities even in States where the use of the Bible is upheld by law and judicial decisions where school boards have excluded its use. Notwithstanding the zeal of its opponents and the energy with which its use has been assailed the evidence at hand indicates that it still holds its place in the majority of the schools of the country.

In not a single State is the Bible excluded from the public schools by a specific declaration in either the Con-

stitution or the Statute Law. In every instance its exclusion is based on the clauses prohibiting sectarian instruction and the levying of taxes to support places of worship. But the law of North Dakota truly says that the Bible is not a sectarian book. The courts in a number of States declare that the reading of the Bible does not make the school house a house of worship. If it does it makes penitentiaries houses of worship. The offering of prayer in Congress makes the Capitol building a house of worship. It is a rule of law often insisted on by lawyers that a constitution or statute law shall be interpreted according to the intention of those who framed and adopted it. It is safe to say that no constitution or law has yet been framed and adopted with the intent of excluding the Bible from our public schools.

## II. PRESENT STATUS AS TO THE BIBLE IN OUR SCHOOLS

1. In eleven States and in the District of Columbia the law is favorable to the use of the Bible. These are Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota. In Mississippi the provision is found in the State Constitution. The law of North Dakota declares that "The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school."

2. In eleven other States either the courts or the State School Superintendents have decided that the use of the Bible in the school room is lawful. In Maine, Michigan, Kentucky, Ohio, Texas, and West Virginia favorable decisions have been rendered by the Supreme courts. In Arkansas, Idaho, Rhode Island, Utah and Vermont the

State School Superintendents have so decided.

3. There are thirteen States where there are neither laws nor opinions bearing directly upon the matter. These are, Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Virginia and Wyoming.

4. In eight States there are opinions rendered against its use either by the Supreme Court, the Attorney-General or the State School Superintendent. Illinois and Wisconsin are the only two States in which the Supreme Court has so decided. There is a decision by the Supreme Court of Nebraska against the sectarian use of the Bible which has been regarded by some as adverse to any use of it, but this is not a fair interpretation. The Attorneys-General have declared its use illegal in California, Missouri, Minnesota and Washington. The School Superintendents have given similar opinions in Arizona, Montana, and New York. In the last named State opinions are conflicting, each Superintendent deciding according to his own wish in the matter.

5. In two States it would be difficult to find a school in which the Bible is read, although there are no decisions against it. These are Nevada and New Mexico. It is quite generally read in the Protestant sections of Louisiana, while in the Roman Catholic sections it is excluded.

As to the extent to which the Bible is used it is not easy to get complete information. In most of the schools embraced in the first and second classes as given above, the information at hand indicates that it is used. As to the third class no uniformity prevails. In some States the Bible will



be found in the majority of the schools, while in others it may be found in but few. In the fourth class, notwithstanding the adverse opinions, there are many schools in which it is used. Even the opinion of the Supreme Court of Wisconsin allows the reading of portions that the Judges consider unsectarian.

### III. RELIGION AND THE STATE

Their relation must be considered in this discussion.

1. Negatively, this connection is not of the nature of the union of church and state. Those who insist most strenuously that there is a connection between **religion** and the state are most pronounced in their opposition to the union of **church** and state.

2. There is some sort of a connection between the state and religion in the very fact that the people who compose the various churches also compose the state. They cannot lay aside their religious convictions when they act as citizens.

3. It is conceded on every hand that the state needs morality for its own wellbeing. No free government can exist without a moral citizenship.

4. Morality apart from religion is impossible. Morality can not be taught apart from religious sanctions, such as the being of God, His providential government and the final judgment.

5. There are principles of national religion which are true and should be recognized and taught altogether apart from the idea of the existence or the interests of any church. These are the existence of God; the divine origin of civil government; the divine source of all power and authority in civil government; the supremacy of the divine law in national affairs; the supremacy

of Jesus Christ over the nations of the earth. If there were no church at all these principles would remain. They ought to be taught in our public schools to the end that an upright citizenship might be reared. The Bible being a national book, dealing with national questions, should be used as the text book on all such questions.



### RESPONSIVE READING FOR SABBATH SCHOOLS ON DAY OF PRAYER FOR PUBLIC SCHOOLS

**Leader.**—How do nations come into existence?

**School.**—God said to Abraham, "I will make of thee a great nation." Gen. 12:2.

**Leader.**—When was this country discovered in modern times?

**School.**—By Christopher Columbus in 1492.

**Leader.**—When did the American people become an independent nation?

**School.**—On July 4, 1776, when the Declaration of Independence was signed.

**Leader.**—Did George Washington clearly recognize the need of divine aid in our national affairs?

**School.**—He did on different occasions.

**Leader.**—What did he say in a message at one time to the Senate and House of Representatives?

**School.**—He said: "I humbly implore that Being on whose will the fate of nations depends, to crown with success our mutual endeavors for the general happiness."

**Leader.**—Who has blessed our country with the prosperity it enjoys?

**School.**—The Lord Jesus Christ. He gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

**Leader.**—Can any nation continue to prosper without the divine blessing?

**School.**—No! "Blessed is that nation whose God is Jehovah."

**Leader.**—How many people are there in our great country?

**School.**—About one hundred millions.

**Leader.**—On whom does the future of our country, from a human viewpoint, depend?

**School.**—Upon the young people of the land.

**Leader.**—What should be the guide of all the boys and girls of our country?

**School.**—The Word of God which we call the Bible.

**Leader.**—How many public school children are enrolled in the common schools of the United States?

**School.**—Over eighteen millions.

**Leader.**—How many teachers are there in the common schools of our country?

**School.**—Nearly six hundred thousand.

**Leader.**—What is the great purpose of education?

**School.**—To make boys and girls good men and women.

**Leader.**—Should the teachers in our public schools tell the boys and girls what is right and wrong?

**School.**—Yes! They should be taught honesty, truthfulness, and morality.

**Leader.**—What book is necessary in the school room to teach boys and girls honesty and morality?

**School.**—The book which God has given us, called the Bible.

**Leader.**—Should the Bible be read daily in our public schools?

**School.**—It should. The Word of God which made free schools deserves an honored place in these schools.

**Leader.**—What are some of the things for which we should pray in behalf of our public schools?

**School.**—That God will guide and help all school teachers and officers in their responsible work; that He may attend the reading of the Bible and all instruction and discipline with His blessing; that vices and sins that often creep into the schools may be effectively restrained; that all atheistic, un-Christian and sectarian tendencies in the schools may be successfully withstood; that the nation may use her all-embracing

system of public education for those moral results which will promote the true welfare and glory of the nation; and finally, that the Spirit of God, who is the Fountain of Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all the paths of learning, to Him who is the source of all wisdom and virtue.

The first or last ten or fifteen minutes of the hour may well be used to carry out the above suggested program, quite as appropriate to young people's societies as to Sabbath schools. The members of the former will find it helpful to discuss some of the queries propounded. The National Reform Association will furnish the superintendents of Sabbath schools and leaders of young people's societies at a cost of twenty cents a hundred sufficient copies of the above questions and answers to supply all the pupils and members of the same. Order early. Address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.



## SERMON OUTLINES

We present herewith to our readers a number of sermon outlines that are intended to be helpful to ministers in the preparation of discourses for the Day of Prayer for public schools. These outlines come from ministers in different parts of our country, and from men who are interested in the great problem of the moral instruction of the young people of the land. It will be found that these brief statements cover a wide range, and embrace many phases of truth important to be considered in this connection. Space limitations require much brevity on the part of the writers, but we are under special obligation to them for their co-operation in this matter, and feel sure that our clerical readers will find these outlines suggestive in connection with the pulpit discussion of this most im-



portant subject of the moral element in our public school curriculum.

#### NATIONAL TRANQUILLITY

Rev. M. M. Pearce, D.D., Philadelphia, Pa.

II Chronicles 15:3, 4. "Now for a long season Israel was without the true God, and without a teaching priest, and without law. . . . And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the lands."

#### THREE ESSENTIALS OF NATIONAL TRANQUILLITY

- I. "God." This means:
  1. The restraints and encouragements of an implicit faith.
  2. The presence and power of a Divine ally.
- II. "Teaching priest." This means religious education. Deut. 6:7-9.
- III. "Law." Personal liberty threatened to make Israel a nation of outlaws.

#### THE VALUE OF WISDOM

Rev. E. K. Patton, Pittsburgh, Pa.

Ecclesiastes 9:18, "Wisdom is better than weapons of war."

Theme—The Bible is a Necessity in our Nation's Schools.

- I. Because It Teaches the Validity of Law,
  1. Civilization finds its permanent safeguards in the moral law.
  2. Citizenship depends upon respect for law.
  3. The Bible contains the foundations of law.
- II. Because It Teaches the Value of Life.
  1. Life is man's most precious possession.
  2. Life may be valueless, or valuable.
  3. Life built upon the plan of the Bible is both successful and eternal.
- III. Because It Teaches the Virtue of Love.
  1. Love is the fulfilling of the law.
  2. Love of God and man is the solution of enmity and strife.

Conclusion. A Book so replete with true wisdom must not be omitted in public school education.

#### THE SOURCE OF AUTHORITY IN MORAL INSTRUCTION

Rev. J. M. Wylie, D.D., Kansas City, Mo.

Deut. 17:18-20

The Bible should have a place in our public schools as the authoritative source of moral teaching. This is necessary to the perpetuity of the state for the following reasons:

- I. Civil government grows out of religion.
- II. The character of a nation's religion determines the character of its government.
- III. Christianity alone has secured civil liberty.
- IV. We have no right to punish for crime, if we do not teach morals.
- V. Atheism in the state is anarchy in the outcome. There must be an authority which will command conscience.
- VI. Secularism would turn us back to Paganism. Rome built the Pantheon but sought to exterminate Christianity.
- VII. The nation can realize its goal only in loyalty to Christ the King.

#### THE BIBLE AND OUR CHILDREN

Rev. A. A. Samson, New York City

Deut. 6:6, 7. "These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."

The Bible should have a place in our Public Schools, because

- I. Our national character demands it. Supported by her history, religious provisions and official acknowledgments.
- II. Education is imperfect without it. Symmetrical development requires moral instruction.
- III. It is the best book of morals. By divine authority and test of experience.
- IV. The good moral character of citizens is the nation's best asset.

Dominates individuals, homes, business and civil affairs.

Moral character of the state. Rom. 13:1-7.

The law of sowing and reaping requires the state to conserve her moral interests. See Psalms 9:17 and 33:12.

## THE BLESSED NATION

Rev. J. G. Kennedy, D.D., Santa Ana, Calif.

Ps. 33:12, "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."

A nation's blessedness is not made to depend on its size, location, wealth, population, culture, resources, fortifications, army, navy, aeroplanes or submarines.

I. A nation is blessed when it is assured of God's favor. By making Jehovah its God it puts in supreme control Him who has at His disposal all the forces of nature; Him who directs the conduct of men and nations as it pleaseth Him.

II. A nation is blessed when it becomes a partner in God's work. When Jehovah rules as its God then a nation becomes the distributor of His temporal bounties; the disseminator of His intellectual culture; the developer of His moral integrity; the upholder of His righteous standards in the earth.

III. A nation is blessed when it is chosen as God's inheritance. It will surely become the object of His constant care; the recipient of His countless bounties; the instrument of His holy purposes.

If Jehovah is to be our God, we must teach our children to know and to obey His laws and to acknowledge His sovereignty.

## THE CONQUERING KING

Rev. William Parsons, D.D., Eugene, Oregon  
Rev. 19:11-16. Scripture Lesson, Ps. 2 and Daniel 2:44-49.

Introduction. The ideas and ideals of Jesus are winning today. In spite of present appearances they will continue to win. The vision of this text was given to assure us of that in dark days.

I. This is a vision of a present reality. These pictures of the book of Revelation are to give us glimpses of the events of the present age. Each portrays some particular aspect of it.

II. The central figure of this vision is Jesus of Nazareth; glorified. Verses 11 to 13 are the description that identifies him. Faithful and true are attributes, The Word of God. Strange appellation that no man but himself perfectly comprehends, his vesture dipped in blood signifying his destroying his

enemies. Riding upon a white horse signifying his conquering progress.

III. The title upon his armour and his garments, "King of kings and Lord of lords." In this he assumes his right to govern and indicates his relations to the governments of the earth as well as individuals.

IV. The forces of his conflict are "the sword of his mouth" which is the teaching he gave to men. We see today how men will and do fight for those ideals of democracy, and individual worth and freedom that are the direct product of his teachings. Those forces of the redeemed which accompany him in white robes are the heavenly staff who witness the triumph of heaven's King.

V. The vision shows him engaged in the conflict of the ages. This is the aspect of the King toward his enemies. It is he that is on the side of righteousness. This conflict will continue so long as the high priests of pagan proclaim from the temples of earth, "Odin who is greater than Javeh," and it will be the bloody conflict of national warfare as long as any ruler responds, "Amen." It was of this that he spoke when he said "I came not to send peace but a sword."

Conclusion. From looking at this vision there leaps to our minds the words of the second psalm, "Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled. Blessed are all they that put their trust in Him."

## WISDOM AND KNOWLEDGE

Rev. J. A. Cosby, Tarentum, Pa.

Proverbs 9:10. "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding."

Reverence for God underlies real education. To instill that reverence the Bible is necessary. It ought to be in every school house.

I. Because the purpose of education is the formation of character.

The school should train not the mind and hand only, but the heart also. Our schools should train the boys and girls to know, to be, to do. Matthew Arnold has said "Conduct is three-fourths of life." How shall any one be trained to do right without the Bible? If the state punishes those who steal,



she ought to teach them that stealing is wrong. Daniel Webster declared that "the right to punish crime involves the duty to teach morals."

II. We argue for the Bible in the schools because of the forces against it.

We love the Bible for the enemies it has made, the secularists, the Jews, the Roman Catholics.

III. The character of the Bible itself is an argument for its presence in the schools.

No book surpasses it in literary excellence, in its poetry and history. The student who does not know it cannot understand Shakespeare, Milton or Tennyson. Even Huxley argued for the Bible in the schools of England because of its educational value. The people who founded this great nation were Christians. They had God's Book in the school house. And we must keep it there.

### THE RIGHT OF THE BIBLE TO A PLACE IN PUBLIC EDUCATION

Rev. R. C. Wylie, LL.D., Pittsburgh, Pa.

II Chronicles, 17:9. "And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people."

The teachers here referred to were the regularly appointed instructors of the youth of Israel.

The event in connection with which this teaching was done was the revival under the reign of Jehoshaphat the son of Asa.

The principle involved which is of present day value is the right of the Bible to a place in a system of public education.

There are five points of view, lines of thought, or methods of approach, whereby this position may be established.

I. The character of the Bible itself. It is assumed that it is God's word to men. It is designed for men in every sphere of life. It is for the moral training of citizen as well as of church member.

II. The needs of the youth. Human beings are moral and religious as well as intellectual. This moral and religious nature belongs in the sphere of citizenship, and must be trained for life in this sphere.

III. The requirements of the state. It needs a moral citizenship. It is bound to do its part in providing it. To teach the princi-

ples of national morality and religion is not doing the work of the church but its own work.

IV. The obligations of teachers. They are employed to train the youth for citizenship. This requires moral training. If they fail here they fail at the most vital point. No moral training is possible apart from religion.

V. The rights of the public. It is often declared that religion must be excluded from the schools because all classes support them, and that therefore it is unjust to unbelievers to teach the Bible and religion in these schools. But since we all support them we have a right to demand that they produce upright citizens. Moreover the supposed rights of individual unbelievers cannot override the larger rights of the public and of the state itself.

The one logical conclusion is that all Christian citizens and patriots should join in making our public schools what they were originally intended to be, namely, schools of genuine, upright citizenship. To this end teachers and the school curriculum should be truly Christian.

### INVITATION TO WISDOM'S SCHOOL

Rev. Rutherford Hargrave, Northwood, Ohio

Prov. 8:4. "Unto you, O men, I call; and my voice is to the sons of men."

In this verse the speaker is wisdom and understanding personified as a pure queenly instructress. The corresponding personage of the New Testament is the Word, who "was the true Light, which lighteth every man that cometh into the world."

I. She makes an urgent appeal to men to receive her instruction. "She crieth" in the many places where men are to be found. She presses her invitation with great earnestness. She knows the value of her instruction and man's need of it.

II. She extends her invitation to all. In the two preceding verses are enumerated the places where wisdom crieth. These are intended to cover all possible places of human habitation. The Bible, which is the textbook in this school of wisdom has instruction suited to every period of life. There is no profession, calling or condition of life for which it is not suited. The call "is to men" and "sons of men" of every race and age.

III. She openly proclaims the nature of her instruction. Sin decoys its victims by all kinds of seductive methods. The youth are in constant peril from the secret vices of their companions, as well as from the snares of wicked and crafty men. Wisdom has nothing to conceal. She publishes abroad her principles and plans.

IV. She gives a clear intellectual perception of the correct value of things. This is needed by all, but especially by youth. Experience is too costly a school in which to gain this information. It is not safe to value things according to outward appearance.

V. She teaches the correct relations between man and man. There is only one thing more needful than this. This is the problem before the world today. The Bible, wisdom's text-book, is the only source of the information needed to solve this problem. Our public schools are intended to prepare the youth for taking their respective places as law-abiding and useful citizens of our country. They need the Bible, the only book containing to the full this necessary information.

VI. She teaches the correct relation between man and God. This is the "one thing needful." The moral conduct of life is the field, which needs the most careful cultivation. The personal well-being of the citizen calls for this instruction and the existence of the Nation depends upon it.

### EDUCATION

Rev. D. C. Mathews, New Alexandria, Pa.

II. Chronicles 17:9. "And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people."

#### I. Importance of the Subject.

1. The large number affected—practically the whole population.
2. Great influence on character—often stronger than, and counteracts, home influence. Controls formative period of life.
3. Increased power for good or evil—sharpened tool.
4. In a few years the country will be in the hands of those now receiving their education.

#### II. The Object of Education.

From the standpoint of the state, to make good citizens.

Not merely negatively good—to keep out of jail, but law-abiding, intelligent, active, contributing to the public welfare.

#### Character, not learning alone.

A life governed by an enlightened conscience.

#### III. How is This Object to be Attained?

Results depend upon what is taught and how; whether the education is religious or secular, Christian or infidel.

Education must be ethical. What shall be the standard of morals?

The Bible, the one only perfect standard. Morals cannot safely be divorced from religion.

Mere expediency is not a sufficient basis for moral character.

The explanation of immoral conduct is, "There is no fear of God before their eyes."

To produce good character, and hence good citizens, there must be instruction in Christian morality, and hence the Bible is needed in the public schools, and all colleges and universities.

### WISDOM VERSUS WAR

Rev. T. H. Acheson, Pittsburgh, Pa.

Eccl. 9:18. "Wisdom is better than weapons of war."

I. Difficulties are constantly arising among the nations of the world.

II. War is an ineffective means for the settlement of such difficulties.

III. True wisdom on the part of nations and rulers will lead to a proper adjustment of all international differences.

IV. The highest wisdom for nations and rulers is found in the Word of God.

V. Therefore the nation in its public schools should instruct its future citizens in the Bible.

### OUR RESPONSIBILITY FOR ONCOMING GENERATIONS

Rev. Jas. M. Ferguson, Bellevue, Pa.

Joel 1:3. "Tell ye your children of it, and let your children tell their children and their children another generation."



A responsibility imposed by nature, by common sentiment, and by the Word of God.

I. Least of all, we owe our children a support.

Such an obligation is instinctive. The birds provide for their young.

II. We owe our children a life.

A pure life: every child has the right to be born well. A godly, exemplary life: the first school room is the home.

III. We owe our children sound instruction.

About the fireside; from the teacher's desk; in the house of God. True education embraces the whole man—intellect, sensibilities and will. It seeks to train head, hand, and heart. Can the superstructure of character endure life's stress and strain if we omit from the foundations the "Chief Corner-Stone?"

IV. Overtopping every other obligation to our children is the responsibility and privilege of speaking to them of the claims of Christ Jesus. "Tell ye your children."



### NATIONAL CHRISTIANITY IN THE PUBLIC SCHOOLS

The controversy concerning the use of the Bible and the giving of moral and religious instruction in the public schools is a triangular one. The three parties engaged in it are the Secularists, the Roman Catholics and the Protestants. Most of the Jews and some Protestants are found in the ranks of the Secularists. Sometimes Secularists and Roman Catholics unite their forces in opposition to the Protestants.

In all such controversies it is wise to seek some fact or principle on which all parties are agreed. The task might seem hopeless in this case, but a careful study of the literature of the subject shows that there is general agreement on the proposition that character is the true aim of education. There is agreement still further on the proposition that in the case of the public schools the aim is character with a view to the highest type of citizenship. Evidently this will involve the training of the moral nature. Differences may arise as to what constitutes moral character, but the controversy relates chiefly to the means to be used in the public schools for the development of character.

The programmes of these three parties must be examined and their merits and demerits considered with

**Programme of the Secularists.** the aim of education kept in view. That of the Secularists will be

presented first. The most complete exhibition of the secular theory of education given the public in recent years is contained in a document issued by Jewish Rabbis, entitled, "Why the Bible should not be read in the public schools." It advocates the complete secularization of our public school system by the banishment of the Bible, prayers, religious exercises of all kinds, and the making of the curriculum so completely secular that no one would be disqualified as a teacher whatever his religious views might be.

This programme is sustained in the document already mentioned by the following arguments: (1) It is re-

**Arguments for This Programme Stated.** required by our policy of the separation of Church and State. The

most progressive nations are those where Church and State are wholly separated. Their union is a menace to progress. To be progressive in the highest degree we must complete the separation by secularizing our public schools. (2) The public schools belong to the public, not to private individuals. Care should be taken, therefore, that the curriculum consider impartially the rights of all those responsible for their maintenance. (3) Bible reading is necessarily sectarian, since all versions of the Bible are denominational. It becomes emphatically sectarian when teachers select passages expressing their sectarian views and read them in such a manner as to call attention to those views. (4) Reading the Bible in the public schools leads to the introduction of other religious exercises altogether sectarian in character. Teachers sometimes become commentators and preachers. (5) Atheistic teachers will claim the right to set forth their views if religious exercises are allowed in the school room. (6) Bible reading in the schools would emphasize religious differences and create class prejudice. (7) Such exercises are often conducted carelessly and hurt the cause of religion. (8) The practice involves the compulsory support of and attendance upon

religious services. (9) It infringes upon the inalienable rights of the minority.

Plausible as these arguments seem they are more specious than profound. The advantages supposed to flow from the secular theory and the evils attributed to the practice of Bible reading and similar exercises in the school room are more imaginary than real.

#### Review of These Arguments.

1. An erroneous idea of what constitutes union of Church and State underlies these arguments. They assume that wherever anything religious appears in national life the essence of such union is there. They deny that there are or can be any religious principles or usages that are purely national and in no sense ecclesiastical. There is general agreement in this country that Church and State must not be united. The great body of American citizens will assent also to the statement that such union retards progress. But they are not prepared to accept that theory which asserts the necessity of banishing all religious usages from national life so that the separation of Church and State may be complete. Nor do they believe that religion of an unsectarian character in the national sphere is a barrier to progress.

(a) The secular programme would make havoc of the public school curriculum. Not only would it exclude the Bible and all formal religious exercises; it would also exclude patriotic songs which contain religious sentiments. It would exclude the Star Spangled Banner, which contains the words, "In God is our trust." It would exclude America, which contains the stanza:

"Our Fathers' God, to Thee,  
Author of Liberty,  
To Thee we sing.  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King."

Furthermore, this programme, if logically carried out, would mutilate our language. The language of a people partakes of their religious character. Ours is the language of a Christian people. It contains thousands of words with Christian significations. For example, the word "right" means, "in accordance with the will of God; conformable

to the moral law." Other words in constant use are such as "duty," "just," "conscience," all having Christian meanings. What disposition will the secular programme make of such words? It is impossible now to reconstruct the language so as to conform it to that programme unless the people who speak it are first reconstructed. Secularists are several thousand years too late in getting started to get their plan into successful operation without friction. Men should have been made without religious natures so that they would not have any religious ideas requiring religious words for their expression.

But since our language is the language of a religious people containing numerous words expressive of religious ideas, it must be taught as it is, not as secularists might wish it to be.

In teaching English the masterpieces of the language should be used. Many of these are full of religious ideas. The secular programme would banish them all from the school room.

American history should be given a prominent place in the public school curriculum. To know our history one must know the men who founded the nation. Ignorance of the Pilgrim Fathers, the Puritans, the Huguenots and others who came to the wilds of America in search of liberty, is inexcusable. But the religious element in that period of history predominates, and it is too late now to secularize it. How is it possible to secularize the cabin of the Mayflower and Plymouth Rock? Every period of our history has its religious features. These become specially prominent in times of national distress when the people are called upon by their rulers to observe days of fasting and prayer. One does not know history if the religious element is omitted. Dr. Peabody says that the effort to eliminate Christ and Christianity from history "is an immeasurably more gross, foolish, and stupid mutilation of history than it would be to omit the names and doings of Washington, Franklin and Adams from American history."

(b) This programme would do violence to the nature of the child. The whole child goes to school, not merely his mental nature. He cannot be educated in sections. No part of his nature can be safely ignored during school hours. Provision must be made for



his physical welfare. This is universally conceded and vast sums of money are expended to this end. Even so must provision be made for the welfare of the moral nature. If no such provision is made, if there is no standard of moral conduct recognized, if no appeal is made to God or His law to reach the conscience or to enforce obedience, as great violence is done to the moral nature as would be done to the physical if no provision were made for its health and comfort.

(c) This programme would defeat the end for which the schools exist. That end is the rearing of good citizens. If they fail in this there is no reason for their continuance. The secular programme would eliminate every vestige of Christianity from the school room. It provides no substitute. It would teach nothing with reference to God as Creator, Providential Ruler and Judge of all. It would make our schools the most appalling engine for the propagation of atheism and anarchy that this sin-rent world has ever seen. We are told that to tax men to support a system of instruction in which they do not believe is unjust. Nothing could be more unjust than to tax a Christian people to support a system of public instruction that propagates unbelief and fosters immorality.

2. Because the public schools belong to the public provision should be made in their curriculum for the preservation of public interests. How the moral interests of the state can be guarded if all moral instruction based on the law of God is excluded from the school room the secular programme does not say. That programme cannot be even considered as a substitute for the one already in use till it proposes some systematic and well-trying plan for rearing moral citizens.

3. The Bible itself is not a sectarian book. Neither are the translations of it in common use sectarian translations. It is the Word of the Lord of heaven and earth to all the world's inhabitants. There are no sectarian copies of it in the Hebrew and the Greek, the languages in which it was originally given. Translations made from those tongues by the best scholars of the age selected without regard to denominational connection cannot be sectarian. If teachers sometimes use the Bible in a sectarian man-

ner the fault is not with the Bible itself, nor with the custom, but with the teachers.

4. There is no danger of the custom leading to the introduction of other religious exercises of an objectionable character if school boards do their duty.

5. To secure teachers capable of giving instruction in all branches usually taught in our public schools it is not necessary to employ atheists. All danger arising from that source can easily be avoided.

6. While sectarianism in the school room emphasizes religious differences and creates class prejudice, the teaching of the broad principles of national religion and morality would break down prejudice and unite the youth in one compact body.

7. The mere perfunctory performance of any duty has evil consequences. It is not the careless conducting of religious exercises in the school room that Christian people advocate. It will not be difficult to find teachers who will enter into such exercises with sufficient interest to avoid all harmful results to religion.

8. According to the prevalent view of religious liberty in this country, no one can be compelled to help to erect or support houses of worship or attend upon religious services. But it is held by our courts that the reading of the Bible and the offering of prayer in the school room are not prohibited by such provisions in our State constitutions.

9. The secular programme exaggerates the rights of minorities. It is impossible to devise a system of government under which no one will be obliged to pay for the support of some things to which he objects on conscientious grounds. The army and the navy are supported and costly battleships are built with money taken from the public treasury, although many people are opposed to war. So long as no one is compelled to make a profession of what he does not believe and is protected in the enjoyment of his right to disbelieve he has no right to complain. The minority have not the right to veto everything to which they object in the policy of a government.

The secular programme, if logically carried out, would abolish all religious practices now found in civil life as well as those in use in the public schools. It would remove the name of God from every State constitu-

tion, from the oath and from our coins. It would exclude chaplains from State and national legislatures, from the army and the navy, from penal and reformatory institutions. It would prohibit the appointment of days of fasting and thanksgiving by governors and presidents. It would destroy every vestige of national religion. Surely the American people are not prepared for such a programme as this.

The Roman Catholic programme will next be examined.

Roman Catholics propose the establishment of Parochial schools supported by the State. They hold that secular schools inflict a fatal wound upon the soul. They demand as a right a share of

**What Roman Catholics Propose.**

the school fund to support their denominational schools. The following considerations show that this plan cannot be adopted.

1. It involves the final and complete abandonment of the public school system. If the Roman Catholics have the right to a share of the public school fund each of the other churches has the same right. Nor could the right be denied to infidel associations. The result would be the destruction of the present system and the substitution of parochial schools under the management of the different sects, free from the control of the State. The only educational function left to the State would be the collection and distribution of the school tax.

2. This plan assumes that the State has no right to teach. This proposition underlies the Roman Catholic programme, although there are some Catholics who do not subscribe to it. Pope Pius IX. said, "Catholics cannot approve a system of educating youth which is unconnected with the Catholic faith and the power of the Church." This plan overlooks the fact that the children belong to the State and that it must provide for their training for citizenship.

3. The very essence of Union of Church and State is contained in this programme. It makes the State the agent for levying taxes and collecting funds for the schools of the Church. Then why not make it the agent for collecting all church funds, such as are needed for pastors' salaries and the support of missions?

Certain Protestants who consider our present school system hopelessly secular propose that one afternoon each

**An Objectionable Protestant Programme.**

week be set apart for religious instruction by ministers, priests, or other teachers to be ap-

pointed by the churches. This method is inadequate and impracticable.

1. One afternoon each week is not enough.

2. The plan denies the right of the State to provide for its own highest welfare. It may look after the physical and mental well-being of its children but can do nothing for them morally. This is in conflict with the true conception of the nature and ends of the State.

3. The plan makes no provision for the moral training of those who need it most. As attendance upon the classes would be voluntary the children of irreligious and vicious citizens would not attend. The plan breaks down where it should be strongest.

4. It introduces sectarianism into the schools in a most objectionable form. Most of our States have laws excluding all sectarianism from the schools. The design is to guard against dissension and strife. The plan now under review proposes that on one afternoon in the week the whole body of pupils shall be divided into sectarian sections, placed under sectarian teachers, and instructed in sectarian tenets. For its own well-being the State should not lend its influence to such a plan.

5. It assumes that school teachers are not competent to teach morals. It is even said that to make such a requirement of them is to apply an objectionable religious test. It is also contended that many excellent teachers are atheistic in their beliefs and cannot teach Christian morality.

If parents are wise they will not turn over the training of their children to those who have no grasp of moral distinctions. It is not necessary to exclude the Bible and the moral law from the school room for the sake of securing scholarly skeptics to train our youth. Piety must not be regarded as a disqualification for the vocation of teachers.

All these plans are fatally defective. They all start wrong. Both the Secularists and the Roman Catholics assume that their views should mould the public school curriculum in



the matter of morals and religion. The Protestants whose lame theory has just been considered allow the secular plan to make havoc of the school curriculum and then attempt to repair it by the defective plan whose weakness has been exposed. None of these theories starts with the religious creed of the State, nor inquires what, in view of the contents of that creed, should be taught in the public schools. It even seems to be assumed that the State has no religious creed. The word "religion" is often defined in such a narrow way as to make it impossible that it should have. When religion is spoken of it is assumed that the entire religious system of some church is meant. So long as this idea prevails we may expect to meet pronounced opposition. When it is proposed to teach religion in the schools we may expect secularists to ask with a sneer, "Whose religion will you teach?" Our answer is, the religion of the State, or the principles of National Christianity. Let us see what these principles are.

#### Principles of National Christianity.

1. Most of our State Constitutions contain acknowledgments of God. The form of oath usually administered contains an appeal to God. The God of the State is the God of the First Commandment. The State, therefore, has a God, which is the first essential element of a religion.

2. While there are no constitutions or laws that acknowledge Jesus Christ, there are judicial decisions that do, especially that one written by Judge Brewer in which it is declared that this is a Christian nation. The nation, therefore, has a Christ, which is the second essential element of a true religion.

3. All our State Constitutions provide for freedom of religious worship. This is a partial recognition of the Second Commandment.

4. All the seven commandments of the Decalogue from the third to the ninth, inclusive, are embodied with more or less fullness in the statute laws of all the States. There are laws against blasphemy. The first day of the week is protected as the day of rest. The authority of parents and the care of children are provided for. Human life is protected. There are laws to guard the family relation and to suppress licentiousness. The rights of property are secured. Slander, false witness and perjury are prohibited.

The State, therefore, has a moral code. Here is the basis upon which the whole question may be settled without sectarian entanglements.

The principal weakness on the side of those desiring some measure of moral and religious instruction in the schools has not been the want of argument but the lack of a system. The proposition is now made that a text-book be prepared on the lines just indicated. Each State can have its own text-book containing the gist of the moral laws on its own statute book. Scripture passages enforcing the same obligations should be given. The being and authority of God who gave the State the right to exist should be appealed to as the proper sanction for these laws.

**Arguments in Support of This Programme.** There are reasons which commend this plan and should secure its adoption.

1. There is already legal warrant for it in every State. This warrant is found in the acknowledgments of God in State Constitutions and in the moral statutes above mentioned, in the provisions found in our school laws requiring the teaching of morals, and in the laws and judicial decisions favoring the use of the Bible in the schools.

2. This plan places the responsibility for such instruction where it belongs. It is not denied that the family and the Church are largely responsible for the moral and religious training of the youth. It is denied that the whole responsibility for making good citizens rests with them. It is not proposed that the State shall do the work of the Church, but that it shall do its own and its whole work, and not load it upon the family and the Church.

3. This plan is thoroughly systematic and feasible.

4. It is needed to bring up the school curriculum to the required standard of perfection. The study of civil government is usually confined to an analysis of the Constitution of the United States. This should be supplemented by a study of the moral statutes which bind all the citizens. Teachers who cannot stand an examination on such a matter are not competent to teach. It is not fair to the youth to let them pass through the school course without instruction on the

duties of citizenship and the laws by which they are bound and then punish them if they violate those laws.

5. The authoritative character of the plan commends it. The speculative manner in which morals are usually taught fails to produce desired results. On this plan instruction is to be given in the duties of civil life as prescribed by law. Back of the law is the authority of the State, and back of that is the authority of God. This method should produce a generation of citizens who will obey for conscience sake.

6. This plan is free from sectarianism. It keeps clear of the distinctive beliefs of any sect. It guards against the abuses that are said to characterize other plans for moral instruction.

7. All citizens of whatever creed and of no creed can be justly taxed to support this plan. This follows from its freedom from sectarianism. It is emphasized by the fact that it proposes to teach the State's own moral and religious creed. If it is just to tax all to support a State which acknowledges Almighty God and enacts laws based on seven precepts of His law, it is just to tax them to support schools in which those laws are taught as the rules of civil conduct and in which appeal is made to God's being, character and authority as the supreme sanction for those laws.

8. This plan will help to perpetuate and perfect the religious character of the nation. It will mould the character of its citizens. It will lift the nation to a higher level. It will open the way for the introduction of other principles of national righteousness which may now be wanting.



#### WHAT THEY SAY ABOUT DAY OF PRAYER FOR SCHOOLS

I shall gladly preach on the theme of Christian education in September and shall be pleased to receive any literature, helps and suggestions for such a service.

W. F. Trump, Tuscumbia, Ala.

I expect to preach on the subject of Christian education the second Sunday in September.

J. B. Seneker, Fort Smith, Ark.

Shall be pleased to co-operate with the Association on the subject of Christian education and shall esteem it a favor to receive your July issue of the Christian Statesman.

J. H. Ainsworth, Dixon, Calif.

I will be glad to observe the second Sabbath in September next in the way you suggest and will be obliged to you for sending the literature you suggest.

John Y. Ewart, Colorado Springs, Colo.

I shall be glad to co-operate with the National Reform Association in its effort to improve the moral and religious life of our schools.

R. H. Barnett, Winter Haven, Florida.

I stand ready to help all I can and, with your aid, will observe the day.

I. C. Cray, Willacoochee, Georgia.

I will follow my usual custom and observe the annual Day of Prayer for public schools in September. I have always appreciated your help. I am much concerned with reference to the Bible situation in this State.

E. E. Douglass, Marissa, Ill.

I am heartily in sympathy with your work and will co-operate in any way possible. If you will send the literature you suggest and the July issue of the Christian Statesman I will most gladly preach on the subject of Christian education the second Sabbath in September. I should like to receive your literature telling of other lines of work you are doing.

G. S. Reedy, Danville, Ind.

Yours received relative to moral training in the public schools. I will certainly co-operate and hope you will keep my name on your mailing list so that I may receive the material you speak of. Last year I preached on the Christian education issue and several of the city officials were present to hear it.

S. Turner Foster, Cedar Rapids, Iowa.

I will most heartily co-operate in the observance of the Day of Prayer for schools and will appreciate greatly all literature sent.

F. C. Everitt, Osborne, Kansas.



I am interested in Christian education and preached at least an annual sermon on the subject.

G. A. Wahl, Newport, Kentucky.

I am very glad to state that it will give me great pleasure to have you send me such literature as will be needful to prepare a sermon for the day mentioned. I preached on this matter last year and will be very glad to do so again this year.

W. L. Doss, Jr., New Orleans, La.

I note your offer of the Christian Statesman in the Advocate to those who will observe the Day of Prayer for schools and shall be glad to receive a copy.

Edward Derbyshire, North Haven, Maine.

This year I shall again observe the Day of Prayer for schools and will preach a sermon appropriate to the occasion. The proposed outlines will, I am sure, be helpful to me in arranging a program for the service.

J. Philip Harner, Keedysville, Maryland.

I am very much interested in the needed raising of the standard of morality in our schools. This is a vital topic. You may count on me to co-operate fully in this matter. I would appreciate your putting my name on your regular mailing lists.

Wallace Hayes, East Douglass, Mass.

I have observed the Day of Prayer for schools each year and am glad to co-operate with you in any way along this line. Keep me on your mailing list and send any printed matter you may have that will be of assistance in pushing the cause.

B. F. Tarber, Plymouth, Mich.

I shall be glad to co-operate with you by preaching on Christian education the second Lord's Day of September and shall be under obligations to you for any helpful literature.

L. F. John, Faribault, Minn.

I shall be glad to join you in this and thank you for your kindness.

J. H. Holder, Pontotoc, Miss.

You may count on me for co-operation as in former years.

Marvin Custer, Raymore, Mo.

I would appreciate whatever materials you care to send to assist in the observance of the Day of Prayer for schools.

P. W. Haynes, Great Falls, Mont.

I will be pleased to observe the Day of Prayer for schools.

George H. Wehn, Harrison, Neb.

I co-operate with pleasure. Will be glad to receive what you have to give by way of suggestion for "Christian Education."

George J. Milch, Ocean City, N. J.

I will be glad to co-operate again in the Day of Prayer for schools.

C. E. Anderson, Roswell, New Mexico.

I will be glad to plan again this year for the proper observance of the second Sabbath of September as a Day of Prayer for schools, and to preach a sermon appropriate to the occasion.

W. W. McCall, Buffalo, N. Y.

I shall be delighted to continue co-operating with the National Reform Association and shall be glad to have any literature you may send me.

J. C. Leonard, Lexington, N. C.

I will be glad to observe the Day of Prayer this year as I did last year.

O. O. Smith, Pierre, No. Da.

I shall be glad to observe the Day of Prayer for schools on the second Sabbath in September.

Adolph Krampe, Cleveland, Ohio.

You may put me down to observe the Day of Prayer for schools.

Thomas F. Brewer, Wagoner, Okla.

We need such a day with a vengeance here. I expect to observe it and will be glad to receive your material and be thankful for it.

W. N. Brown, Ontario, Oregon.

In our day more than in any that has preceded it we need to keep before our boys and girls the blessed Word of God as an antidote for loose and irreverent living and I think the pulpit has a large mission

to perform in that direction. I shall observe the Day of Prayer.

James H. McCormick, Pittsburgh, Pa.

Will be glad to observe the second Sunday in September as a Day of Prayer for schools.

W. G. Sargent, Providence, R. I.

Please send me a copy of the Christian Statesman as per your request regarding the Day of Prayer.

J. L. Mullinnix, Elloree, S. C.

I am in profound sympathy with you in your suggestion of a Day of Prayer for schools. I seek to emphasize it as this is a school town.

J. Addison Smith, Murfreesboro, Tenn.

I appreciate the assistance of the National Reform Association to make the Day of Prayer for our public schools the greatest possible success and good for the schools.

Last year's service in my church was a success in every way.

E. F. Schuessler, Brenham, Texas.

Allow me to thank you for suggestions concerning the Day of Prayer. I shall be happy to co-operate.

George Ewing Davies, Salt Lake City, Utah.

I shall preach in September on the subject of Christian education.

S. A. Abraham, Wilmington, Vermont.

I will be glad to receive a copy of the July Christian Statesman stating the purpose of the Day of Prayer for schools.

L. A. Hammond, Waynesboro, Va.

I am very much interested in this subject. I have given your letter to our pastor requesting him to bring it to the attention of the other pastors of our city.

C. T. Wettstein, Milwaukee, Wis.

---

## IMPORTANT FIELD WORK

---

### A MESSAGE FROM CALIFORNIA

By the General Field Secretary

During the sessions of the State Legislature the Amendment Campaign took precedence over everything else. A number of trips were made to Sacramento, and besides the public hearing noted in our last report we personally interviewed many men of both houses. We found a number of staunch friends of the Bible among our lawmakers but the Assembly Committee on Constitutional Amendments are, with the exception of Mr. Elmer L. Sisson of Red Bluff, unanimous in their opposition to the use of the Bible in the public schools and several of them were quite vociferous in the expression of their views. Few amendments submitted to the committee were returned to the house and a still smaller number received favorable recommendation. In accordance with the declared plan of the Chairman all the remaining measures including our Amendment were reported to the House on the last

day with no hope of being considered.

It was the unanimous opinion of the State Executive Committee before having the Amendment presented that the time had not arrived when we might expect a decisive victory but that there were many good reasons for pressing the issue in the present Legislature. Chief among these reasons was the educational value of such a campaign. It has been almost the rule in the California Legislature, for years, that any righteous measure was defeated the first time presented and carried the second time. We feel that the results of the campaign have fully compensated for all money and effort expended.

We now renew the battle with greater encouragement than we originally undertook it. The campaign precipitated the discussion of the question by press and public throughout the State. It drew the fire of the opposition and we have learned in a very definite way who compose this body, their location and the methods and arguments they employ. As a consequence we have a



better view of the whole field and are now digging down into our chests and getting out new ammunition. While we have never been afflicted with the pessimism that overwhelmed Elijah while he dwelt in the cave we have been exceedingly refreshed to learn by direct correspondence of thousands of active sympathetic friends of the cause whom we knew not existed.

The campaign has brought to our desk the names and addresses of hundreds who will be valuable aids in the work of State-wide organization. More than ever before we are impressed with the need for our message and work in California and the necessity of the awakening not only of the rank and file of citizens to the use of the Bible in the education of the youth but also of the Christian people of the State to positive action in the effort for legislation. The fact is we can have the Bible in the public schools the moment the Christians of the State are united and determined to have it.

Since the close of the Legislature we have spent most of our time on the road organizing for the Summer and Fall work.

The Annual Convention of the Los Angeles County Sunday School Association met at Alhambra this year. More than a thousand delegates were in attendance. The Bible in the public school was given a place on the program and at the close of our address resolutions endorsing our work and pledging the co-operation of the Sabbath Schools of the county were voted unanimously.

On June 9 we made two addresses before the State Convention of the Women's Christian Temperance Union. In the afternoon we spoke upon the Bible in the Public Schools. The evening session was devoted entirely to the consideration of World Peace. Our subject was "Peace Based Upon the Principles of the Prince of Peace." Resolutions pertaining to the Bible in the Public Schools voted by the Convention leave no doubt as to the determined attitude of the W. C. T. U. on this campaign.

On June 12 we had the pleasure of addressing the Fiftieth Annual Conference of the United Brethren Church which met at San Diego. Bishop William M. Bell, D.D., a national vice-president of our association and Chairman of our California State Executive Committee, presided. Hearty resolutions of endorsement were presented by the Chairman of the Committee on resolutions and voted unanimously by the Conference.

Closely related to our movement in the State is the work being done in connection with the World's Bible Congress to be held in San Francisco August 1-4 inclusive, in the Exposition Civic Center Auditorium. Famous speakers from our own and other lands will bring their message upon the Book of books. August first has been named by the Exposition authorities as Bible Day. The ministers of the city will preach appropriate sermons in the morning. In the afternoon there is to be a monster parade of all of the Sabbath Schools of the county and in the evening Evangelist William A. Sunday and the honorable William Jennings Bryan will address a mass meeting of all the churches in the largest auditorium obtainable.

Rev. Charles R. Fisher, D.D., Superintendent of the Northern California Sunday School Association, Rev. Wesley A. Mell, D.D., Coast Superintendent for the American Bible Society, and the writer, with Rev. Henry A. Dowling, D.D., Superintendent of the Southern California Sunday School Association, as Chairman, were appointed a committee to arrange with the officers of the San Diego Exposition for a Bible Day at the Exposition July 29 and to organize for the recognition of Sabbath, August 1, as Bible Day by the Churches throughout the State. This program was adopted by the Exposition and by the time this reaches our readers all arrangements will have been completed for the State-wide recognition of August 1 as Bible Day. Every lover of God's Word will appreciate the significance and value of such a movement in the State of

California. We earnestly urge all our readers to make conscience of co-operating in every possible way to make the effort a success.



### CHRISTIAN CITIZENSHIP INSTITUTE

Following is a list of the themes and speakers for Winona Lake Christian Citizenship Institute in the Pavilion on the Island August 9-19 inclusive. These are in addition to those announced in our last issue for the Assembly platform at the 11 A. M. and 2:30 P. M. hours. Much time will be given at the close of the addresses in the Pavilion for the asking and answering of questions.

#### THEMES:

##### Tuesday, August 10

- 9:00 A. M.—“A Survey of The Mormon Kingdom.”  
10:00 A. M.—“Growth of Mormonism.”

##### Wednesday, August 11

- 9:00 A. M.—“Mormonism versus Christianity.”  
10:00 A. M.—“The Political and Commercial Power of Mormonism.”  
4:00 P. M.—“Womanhood and Home Life in Mormonism.”

##### Thursday, August 12

- 9:00 A. M.—“The Sacred Books of Mormonism.”  
10:00 A. M.—“Effect of Mormonism on the Youth.”  
4:00 P. M.—“Infamies of Mormon Teaching and Practice”

##### Friday, August 13

- 9:00 A. M.—“Mormon Missionaries.”  
10:00 A. M.—“Some Fundamental Teachings of Mormonism.”  
4:00 P. M.—“Mormonism and Religious Freedom.”

##### Saturday, August 14

- 9:00 A. M.—“Mormon Blasphemies.”  
10:00 A. M.—“Mormon Traitorism”

##### Monday, August 16

- 9:00 A. M.—“A Saloonless Nation.”  
10:00 A. M.—“War—It's Cause and Cure.”  
4:00 P. M.—“America's Most Vital Institution.”

##### Tuesday, August 17

- 9:00 A. M.—“The Economical Equivalent of Drink as Demonstrated in the War.”  
10:00 A. M.—“The Boy and The Nation.”  
4:00 P. M.—“The Emerging Compensation of the World War.”

##### Wednesday, August 18.

- 9:00 A. M.—“The Proper Discrimination of Neutrality.”  
10:00 A. M.—“Is the United States a Christian Nation?”  
4:00 P. M.—“The Sabbath Not an Old Foggy Institution.”

##### Thursday, August 19

- 9:00—A. M.—“A Guilty Organization—National.”  
10:00 A. M.—“Christian Citizenship—What It Is and What It Does.”  
4:00 P. M.—“Practical Sabbath Observance.”

#### SPEAKERS

##### JAMES S. MARTIN.

General Superintendent National Reform Association, Organizer Second World's Christian Citizenship Conference, leader of present-day nation-wide crusade against the evils of Mormonism. Statesman, editor, preacher and platform speaker.

##### MRS. FRANCES J. DIEFENDERFER.

President National Order Anti-Polygamy Crusaders, Field Secretary Presbyterian Home Mission Board, platform lecturer, having spoken in every State of the Union, and among the very best informed women in America on the subject of Mormonism.



**MRS. SARAH ERNEST SNYDER.**

National Organizer Order of Anti-Polygamy Crusaders. A magnetic speaker. Mrs. Snyder is in great and recurring demand because of her fortitude in Christian work, and the thrilling eloquence of her addresses. She has a wide range, but is here particularly devoted to the Mormon problem, to which she has given years of study. Her presentation of this subject receives the highest encomium from Christian leaders.

**JOHN ROYAL HARRIS, D.D.**

Naturally eloquent, humorous, having had wide experience on the public platform, and with a real and most vital message. Touches the emotions of his hearers. He is clear in thought and rhetorical in style.

**MRS. H. B. McAFEE.**

Mrs. McAfee was for years a missionary in Utah with a varied and thrilling experience. Is now in charge of a Chicago training school. Has a vital story and tells it most effectively.

**HON. A. D. GASH.**

Attorney at law, author and lecturer. Spent many years in the practice of his profession in Utah. Has kept in touch with the development of Mormon power in our country and he tells, from the viewpoint of the

lawyer and the citizen, the infamies of Mormon teaching and practice and the danger of Mormon advances.

**HARRY L. BOWLBY, D.D.**

The man who does things. Engaged in educational and civic betterment campaigns for the defense of the Lord's Day. The organization, of which he is the Executive, has defeated scores of bills aimed against the Christian Sabbath, led the movement which resulted in closing the first and second class post-offices on Sabbath, relieving 100,000 employees of Sunday labor. Dr. Bowlby knows his subject and is courageous and eloquent in his presentation of it.

**HENRY COLLIN MINTON, LL.D.**

President National Reform Association, preacher, professor, public speaker, author, statesman, widely traveled. Fresh from the scene of war in Europe. Critics have given him front rank among successful speakers.

**THOMAS H. ACHESON, PH.D.**

Preacher, editor and writer. Has served as Moderator of the Synod (Assembly) Reformed Presbyterian Church. Has had wide experience and given much thought to economic and moral questions.

---

## THE MORMON KINGDOM

---

**TREACHERY OF DATES**

James S. Martin

The distrust by well-informed citizens in this country, of all promises, statements, denials, assurances and dates given by the Mormon kingdom, is not unnatural. It would be surprising if any claim coming from that fore-sworn monarchy could be accepted without other verification. The official

records bear indestructible evidence that the prophet is a falsifier; and the system which he has inaugurated throughout his kingdom continues to bear fruit of this statement and trickery.

Let us consider the matter of dates upon the official books issued by the Mormon kingdom, taking for this article solely the Doctrine and Covenants and The Compendium.

## I.

The Doctrine and Covenants of all editions since 1875—perhaps earlier—have carried the pretended revelation requiring the practice of polygamy. In 1890 the Mormon church issued its Anti-Polygamy Manifesto. This Manifesto did not appear in any of the issues of the Doctrine and Covenants up to the time the prophet appeared as a witness in Washington in 1904, before the Senate Committee on Privileges and Elections. There he made some evasive explanation of his failure to print the Anti-Polygamy law of his church in any of the books of commandment, or instruction, or discipline, or commentary. Pressed by the Committee he promised to "use his influence" to have the Anti-Polygamy Manifesto printed in the next edition of the Doctrine and Covenants. The very form of his promise was insulting to the intelligence of the Committee. The prophet does not have to use influence; he commands. Subsequent editions of the book appeared without the Anti-Polygamy Manifesto. His insolent failure to comply with his implied promise at Washington was a matter of national criticism.

The pressure became so strong that in the edition of 1910 the Anti-Polygamy Manifesto was inserted as a part of the appendix. The Christian Statesman has previously shown the cheap trickery of this proceeding. The purported revelation commanding polygamy appeared in the Doctrine and Covenants as the sure word of God to the Mormon priesthood; the Anti-Polygamy Manifesto appeared after the appendix to the book, merely as the word of man with no binding obligation and no penalty. The revelation for polygamy says that unless they

to whom the law is revealed shall obey it, they shall be destroyed. The Anti-Polygamy Manifesto is a mere recommendation of man to obey the law of the land. No adept priest would be confused by these two. But the prophet found that among some of his young followers there were those disposed to take the word of man in preference to the word of the Mormon God. So the church issued and sold in 1914, at its "Sunday School" headquarters, an edition of the Doctrine and Covenants which did not contain the Anti-Polygamy Manifesto; but left the commandment for polygamy in all its naked hideousness. In an attempt to escape the criticism which this thing would bring, the book sold in 1914 at the "Sunday School" headquarters in the United States is dated, "Liverpool, England, 1891."

This latter trick was exposed in The Continent, the great Presbyterian weekly. Thereupon the Mormon church apparently ceased to send out the edition, misdated 1891, to people outside the kingdom who applied for the official book of commandments. It sends now by mail an edition dated 1908, still containing the commandment for polygamy but carrying also, after the appendix to the book, the Anti-Polygamy Manifesto.

There has not been one straightforward action by the Mormon church in this matter. Let us recount: The Anti-Polygamy Manifesto was issued in 1890. It was assumed at that time to be a revelation from God. But it was not printed in any book of doctrine. Gradually it receded from its high position as a commandment; it fell into the contempt of Mormon priests, who **denied its binding character**. In 1904 the prophet gave an implied promise



to the country to have the Anti-Polygamy Manifesto take its place in the next edition of the official Book of Commandments. He broke this promise for six years following. Then in three successive issues of the book the Anti-Polygamy Manifesto appeared. Then the Mormon kingdom issued an edition of the book without the Manifesto, and used for this edition a title plate of 1891; and when this was exposed, the kingdom issued for circulation abroad an edition dated 1908, containing the Manifesto.

The whole scheme is characteristic of Mormon trickery, evasiveness and falsehood; and it gives to the thoughtful people of the country that feeling of distrust with which this nation is coming to view the Mormon kingdom and all its statements.

## II.

The Compendium of the Doctrines of the Mormon gospel, written by one of the apostles of the Mormon church, is published and issued by the church. We have examined many copies of this Compendium of different dates—the latest being 1912. In each one is a chapter on plurality of wives. Every line in that chapter is a recommendation of polygamy. There is copious quotation from and reference to the pretended revelation which commands polygamy. In that chapter appears the following paragraph:

**"If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."**

No word in this chapter of the Compendium and nowhere else in the book is there any reference whatever to the Anti-Polygamy Manifesto or doctrine of the Mormon church. This is the

official commentary of the Mormon church doctrine. Evidently in 1912 polygamy was a doctrine of the church and the pretended inhibition was not even important enough to receive a word of presentation or consideration in The Compendium.

These facts were fully exposed in the Crusade by the National Reform Association against the criminal teachings of the Mormon kingdom. Many other writers joined in the exposure.

And now the Mormon kingdom issues an edition of the Compendium exactly like that of 1912; except that the new edition is dated 1886, and the line showing that it was published by the Deseret News is omitted. In this way the Mormon church expects to be able to avoid the charge that it continues to teach the divinity of the revelation for polygamy and that it ignores its own Anti-Polygamy Manifesto. For the Manifesto was not issued until 1890 and therefore a book really published in 1886 could make no reference to that Manifesto.

Again it is such trickery as this, the utter lack of straightforwardness on the part of the Mormon prophet and his priests, which impels the well-informed people of this country to a distrust or a rejection of all the promises and all the denials which come from within that kingdom.



Mrs. A. M. Snow of Kalida, O., who has been speaking under the auspices of our Association, recently delivered a series of addresses in Bellecenter, Rushsylvania, Northwood and Huntsville—all in Ohio—against the evils of Mormonism. She reports much interest on the part of those in her audiences some of which were quite large. The meetings addressed were arranged for by Mrs. T. W. Funk of Bellecenter.



## PEACE BASED ON THE PRINCIPLES OF THE PRINCE OF PEACE

---

AND YE SHALL HEAR OF WARS  
AND RUMORS OF WARS; SEE  
THAT YE BE NOT TROUBLED;  
FOR ALL THESE THINGS  
SHALL COME TO PASS  
BUT THE END IS NOT  
YET.—Matt. 24:6.

Henry Collin Minton

We see from this text that war has its appointed place in the program of human history. Ever since the day of George Washington, we Americans have congratulated ourselves on being geographically isolated from the rest of the world, but we are a world factor in spite of ourselves.

We may be just now very near to a great crisis. Latent possibilities may burst into reality any day. I do not hesitate to say that all true Americans should approve of the president's note to Germany. It is strong, dignified, fair and firm. It certainly should have and does appear to have the solid support of the country. No good American wants our nation to go into war. Let us keep out of war if we can honorably do so. Otherwise let us keep our powder dry and trust in God. There was war in heaven when the bad angels rebelled. The principles which the president enunciated are those without which national existence would be national shame.

The world spectacle to-day is tragic and encourages the spirit of cynicism and pessimism. Is this the fruit of Christian ages? Is this civilization? Talk about the laws of war. War is hell. Hatred is its inspiration and atmosphere, and you cannot tame devils nor chain hate.

Starvation or asphyxiation or extermination—it is all one; it is mad human nature, out to kill and to steal and to destroy.

1. This war is making brutes of men. It is proving the elemental im-

pulses of human nature bestial, if not devilish. Its entail curses not only this generation, but those to follow.

2. War sets false standards of efficiency. It measures men by their ability not to serve, but to destroy their fellows. The money value of the destruction of this war 'till now is set at \$46,000,000,000. This war has already set Europe back ages in the treasures and achievements of human progress.

3. Some strange incidental compensations have been revealed. We have learned the economic gain of self-sacrifice and the economic loss of self-indulgence. This is national as well as individual.

War exacts efficiency. It will ferret out the secrets and sources of weakness. The world takes off its hat to German efficiency, trained for the war test, while France has surprised the world with its showing, man for man. I regret to say that admirers of the British nation have been disappointed here. It has seemed less strong to deal with the evils of drink than the other nations. The truth has been spoken beyond cavil or dispute. The king spoke and set the example. The industrial situation is essential to war efficiency, and the English workmen suffer from drink. The issue is not now a moral one, but an economic one, and though Lloyd George put it up to parliament, the leaders have dodged the straight issue, the Archbishops of Canterbury and of York have wavered, and the policy to be tried is not a bold one. If the Englishman loves his toddy more than he loves his country, he has not yet waked to the gravity of the situation. Lloyd-George said England is fighting three enemies—Germany, Austria and drink—and the greatest of these three is drink. Germany in recent years has been taunting England with being a decadent nation and friends of Britain feel that now is her hour of



testing to show whether or not this is so.

4. The present angry spectacle reveals the logical consequences of war. This great world war has degenerated into a mad wrangle of hate. Men do not wage war as they play golf. Rules of war may go to the winds when the belligerent nations are in angry earnest. Nothing is too deadly, dastardly, desperate or devilish to expect, and the regulations of international warfare, the inhibitions of civilization, go for nothing when kings are mad and puppet armies do their bidding. This is proven by what has happened in the last few weeks.

5. There is only one hope for the future. Do men say that this war proves Christianity a failure? Rather let them say that it proves an un-Christian humanity a failure. This war is in its spirit, occasion and progress the

negation of Christianity. The body of Christ which is His church, is torn and bleeding in many lands today. There never was a war so protested against, so deplored and so repugnant to the moral sense as this. Do men say this is the last great war? God grant it. May the insatiable ambitions and irresistible avarice of irresponsible dynasties die and disappear from the face of the earth. Let tyranny and oppression and hellish hate pass out into unremembered and unmourned oblivion.

Let America be true to the truth of God. Let us stand for and stand by the teachings and the spirit of Jesus Christ. Let us not trim policies simply to create results. Let us be loyal to the Prince of Peace. Let it be "Our country, right or wrong." If right, by the blessing of God to keep it right; if wrong by the grace of God to make it right.

## ITEMS OF NEWS

Owing to the unusually large amount of space given in this issue to the Bible in our Schools department, we are compelled to cut down greatly the other departments, International Peace, the Anti-Mormon Crusade, etc., as well as to reduce all news letters of work done in the field by Secretaries to the briefest items of news as recorded on the subsequent pages. All who for the first time read this journal are asked to keep this fact in mind.

The Publicity Manager of the Winona Assembly writes under recent date: "I have heard a number of persons speaking of the splendid men you have announced for your work here this year, and I shall therefore be surprised if there is not an unusual interest in your work." In addition to the twenty or more addresses to be delivered on the Assembly Platform, arrangements are now being made for at least thirty to be given in our own building, the Pavilion on the Island, at other hours of the day than those at which the Assembly addresses are to be delivered. The attention of our

readers is called to the program for the Pavilion, elsewhere in this issue; also to the Assembly program appearing in our last issue. Be sure to come to Winona this year and bring your friends.

The General Superintendent, Dr. James S. Martin, in addition to his office work during the week, spoke twice every Sabbath last month in pulpits in and about Pittsburgh—Presbyterian, United Presbyterian and Reformed Presbyterian. Two of the services were union meetings, including the various denominations of the communities. He also delivered a number of addresses during week-day evenings, among these one at a mass meeting in New Castle held in the interests of a Community Center League recently effected there, auxiliary to the National Reform Association. He expects to spend the month of July, for the most part at least, in Ohio.

The next issue of the Statesman will be a double number, August-September, and will come from the press early in August.